Juxta Solam

SCRIPTURAM

Catholicæ Doctrinæ & Calviniſticæ

Collatio :

Ad Britanicam Majeſtatem JACOBI II. Dedicata per F. *Guillelmum Felle*, Dominicanum S. Th. Doctorem, ac Sereniſſimi *Joannis* III. *Poloniarum* Regis Eleemoſynarium.

A Compariſon between the

Catholic and Calviniſtical Doctrin,

According to

SCRIPTURE ONLY.

DEDICATED

To His Majeſty of *Great Britain*, JAMES II. by F. *William Felle*, a Dominican, Doctor in Divinity, and Almoner to the moſt Serene JOHN III. King of *Poland*.

London, Printed *Anno Domini*, 1688.

TO THE REGI. KING.

Serenissime ac Potentissime Rex,

Most Serene, and Potent King,

ANte aliquot Annos Beatissimo Patri nostro Innocentio *Undecimo operum meorum obtuli vigesimum secundum, de Fide; magna ex parte* Londini *elaboratum in Instructissima Domini* Sarotti *Bibliotheca: Nunc*

SOme yeats past I presented to our most blessed Father *Innocent* the XI. the two and twentieth of my Works, concerning Faith; being for the most part compil'd at *London*, in the most replete and well furnish'd Library of Mr. *Sarotti:*

autem vigesimum hoc sextum offerre audeo Majestati vestræ contra Calvinianos, qui putant, & populo ignaro prædicant fidem suam in Scriptura fundari, & Religionem Catholicam Scripturæ repugnare. Unde ad probandum contrarium nullis Conciliorum aut Patrum Authoritatibus mor, sed simplici Scriptura. Duplici de causa modeste scribo sine contumeliis, primo quia Ubi abun-

And now I make bold to offer to Your Majesty this six and twentieth, against the Calvinists; who Teach and Preach to the ignorant people, that their Sect is founded upon Scripture; and that the Catholic Religion is repugnant to Scripture. Now to prove the contrary, I make use of neither Councils, nor the Authority of the Fathers, but of Scripture alone. For two causes I write moderately, and without Contumelies; the first is, because, *Where in-*

dan-

dant injuriæ, ubi deficit ratio. *Secundo, quia Majestati vestræ nihil magis optat, quam pacem inter subditos suos; nam hoc Principis Officium est, omnem in statu discordiarum, & distractionum vias præcludere; quod facit quotidie Majestas vestra præsertim omnibus dando libertatem Conscientiæ. Ore scientiæ est Adagium communissimum: Hispanus Theologus*

juries abound, there Reason is deficient. The second is, because, Your Majesty Desires nothing more, than there should be Peace amongst Your Subjects: for 'tis the Office of a good Prince to secure and shut up all Waies and Passages of Discord and Distraction in a State. The which Your Majesty always performs, especially in giving Liberty of Conscience to all. There is a very common Proverb concerning the Sciences, That the Spaniard is a

Gallus ex omnibus aliquid (*quia nihil esse nimis Universalis*) & ex toto nihil, Italus Architectus, Germanus Jurista, & Anglus Philosophus. *Modo non sunt Philosophi, imo neque Logici, qui sic arguunt*, Rex dat libertatem Conscientiæ; ergo non possumus hoc in Ecclesiis proclamare, quia est contra conscientiam nostram. *Profecto puer dialectices auditor quando recor-*

da Theologiam, the French-man is something in all things (because he is too Universal) *and nothing in the whole, that the Italian is an Architector, the German a Lawyer, and the English-man a Philosopher.* But at this time, they are neither Philosophers nor Logicians that shall argue after this sort, *The King gives Liberty of Conscience; therefore we cannot proclaim that in the Churches, because it is against our Conscience.* Truly a young Scholar in Logick, that should

da-

daretur cupiti de Appellatione, adverteret falsitatem hujus consequentiæ: siquidem in Antecedenti sit Appellatio supra Electionem cujuscunque Religionis, & non in Consequentia, cum Mandatum Regium sit pure politicum, & nihil ad Religionem spectans, tanquam simplex Regiæ mentis Declaratio. Quæ ut sit bona, debet esse Argumentatio talis: Rex

but call to mind the Chapter *De Appellatione*, would easily take notice of the falsity of this Consequence; for there is an Appellation in the Antecedent, about the Election of any Religion whatsoever; and not in the consequent. The Regal Mandate is purely Political; and nothing appertaining to, or concerning Religion; and is only, as it were, a meer Declaration of Your Majesties mind. Now to make the Consequent good, the Argumen-

dat

Gallus ex omnibus aliquid (*quia vult esse nimis Universalis*) & ex toto nihil, Italus Architectus, Germanus Juriſta, & Anglus Philoſophus. *Modo non ſunt Philoſophi, imo neque Logici, qui ſic arguunt*, Rex dat libertatem Conſcientiæ; ergo non poſſumus hoc in Eccleſiis proclamare, quia eſt contra conſcientiam noſtram. *Profecto puer dialectices auditor quando recor-*

a Theologian, the French-man is ſomething in all things (becauſe he is too Univerſal) *and nothing in the whole, that the Italian is an Architector, the German a Lawyer, and the Engliſh-man a Philoſopher.* But at this time, they are neither Philoſophers nor Logicians that ſhall argue after this ſort, *The King gives Liberty of Conſcience; therefore we cannot proclaim this in the Churches, becauſe it is againſt our Conſcience.* Truly a young Scholar in Logick, that ſhould

da-

derctum capitis de Appellatione, adverteret falsitatem hujus consequentiæ: siquidem in Antecedenti sit Appellatio supra Electionem cujuscunque Religionis, & non in Consequentia, cum Mandatum Regium sit pure politicum, & nihil ad Religionem spectans, tanquam simplex Regiæ mentis Declaratio. Quæ ut sit bona, debet esse Argumentatio talis: Rex

but call to mind the Chapter *De Appellatione*, would easily take notice of the falsity of this Consequence; for there is an Appellation in the Antecedent, about the Election of any Religion whatsoever; and not in the consequent. The Regal Mandate is purely Political; and nothing appertaining to, or concerning Religion; and is only, as it were, a meer Declaration of Your Majesties mind. Now to make the Consequent good, the Argumen-

dat

dat Libertatem Conscientiæ; ergo nos possumus quamcunque Religionem eligere. *Alias enim consequentia non solum est contra Dialectices regulas, sed contra Politiam Rebellionis principium fovendo. Ex visceribus Christi recordentur Tales effusionis tantæ innocentissimi sanguinis in illa præterita Plot. Tunc temporis erat Legatus Lusitani Excellentissimi & sui prædecessor*

tation must run after this manner, *The King gives us Liberty of Conscience, therefore we may chuse any Religion whatsoever.* For otherwise the Consequence is not only against the Rules of Logic, but against Policy; by cherishing a Principle of Rebellion. For Christ's sake let not the effusions of the blood of so many innocent persons in the late Plot, be forgot: At that time I was Chaplain to the Embassadour of *Portugal*; and was present at the

sens

death of those Five Priests. This most Reverend Father General, of most happy Memory, being once asked by certain Politicians, *Why* there was none of the Society made Cardinal? Answered very notably, *Our Cardinals are made in England*; I would to God, that an Irish Dominican, had been made a Cardinal, before they sent us thither. I say nothing of the Death of the most Holy Arch-Bishop *Plunket*, and others: Only, I say, that as the blood of *Stephen*

guis

guit acquisivit Paulum, *ita forsan tot Martyrum sanguis purgabit* Angliam *sub Regimine Majestatis vestræ fanstissimo: Siquidem est (ut compendiose dicam cum* Portero *seraphici Patris mei Alumno)* Orbis Christiani novus Constantinus, & strenuus Catholicæ Religionis Athleta. *Vivat ergo diu Majestas vestra, dilecta Deo & Hominibus, & præ-*

brought *Paul* to the Church; so perhaps the blood of so many Martyrs shall purge *England*, under Your Majesties most auspicious Reign. For you are truly (as I may compendiously say, with *Porterus*, the Scholar of my Seraphick Father) the new *Constantine* of the Christian World, and the stout *Champion* of the Catholique Religion. May Your Majesty long live, *Beloved of God and Men:* And God give You more lf-

ter

ter Wallienſem *Principem*, *alios det proles Eccleſiæ. Remaneo interim Profundiſſimo reſpectu Majeſtatis veſtræ,*

ſue for the Church, beſides the Prince of *Wales*. In the interim I remain with a moſt profound Reſpect,

Humillimus, Obedientiſſimus, & Fideliſſimus ſervus uſque ad mortem,

Your Majeſties moſt Humble, moſt Obedient, and moſt Faithful Servant till Death,

F. *Guillelmus Felle*, Doctor Dominicanus.

F. William Felle, *a Dominican Doctor.*

Ad

ter Wallicelem Prin-
ceps, alias dict
prælet Eedelfe. Re-
manco interim Pre-
fundiffimo repleta
Magiftratu regime,

fue for the Church,
befides the Prince
of Wales. In the
interim I remain
with a moft pro-
found Reſpect,

Humillimus, Obe-
dientiſſimus, &
Fidelifſimus Ser-
vusque ad mor-
tem,

Your Magiſter moſt
Humble, moſt Obe-
dient, and moſt
Faithful Servant
till Death,

P. Guillelmus Felle,
Doctor Domini-
canus.

F. William Felle,
a Dominican Do-
ctor.

Ad omnes Doctissimos *Anglie* Professores.

NVllus Calviniorum (Prælatissimi Domini) habenus respondit ad quæstionem meam de Promotione Physica Illustrissimo, ac Doctissimo Nuncio Apostolico Dedicatam. Non autem miror

To the most learned PROFESSORS *in* England.

NOne of the Calviniists (most Famous Sirs) hath hitherto Answered to my Question concerning *Physical Promotion*, Dedicated to the most Illustrious and Learned the Apostolical Nuncio. But I do not

quia

quia cum ſit Lapis Theologorum, *eſt forſan materia eorum ſuperans captum. Nihilominus ad has Controverſias, ut ad res faciliores reſpondebunt, puto: vel ſi non, Dominationis veſtræ pro ipſis, quæſo reſpondeant. Fateor me nihil ſcire: ſed quoniam intellectus intelligendo perficitur, de omni ſcibili tam in Theologia Scholaſtica, quam in Poſitiva ſcribere, ac reſpondere ſum Para-*

wonder, becauſe it being *A Theological Stone*, 'tis perhaps a matter above their Capacity. Nevertheleſs, I think they will Anſwer theſe Controverſies as eaſie things: Or if not, I entreat your moſt Learned ſelves will be pleaſed to Anſwer for them. I confeſs I know nothing: But becauſe the Underſtanding is perfected by Underſtanding, I am prepared to Write, and Anſwer concerning any thing either in Scholaſtical or Poſitive Divinity. For a Tri-

tum. Ad experimentum. Valeant & parcant si hæc Versio fidelis adeo non erit, cum linguam Anglicanam minime calleam.

al. Farewel, Sir, and pardon, if this Translation be not so faithful, because I understand not the *English* Tongue.

SIC

SIC

Profitetur Catholicus.

1. CREDO *in unum Deum Patrem Omnipotentem, factorem Cœli & terræ; visibilium omnium, & invisibilium. Et in unum Dominum Jesum Christum filium Dei unigenitum; & ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt.* In omnibus his conveniunt nobiscum Calviniani.

THE

Catholic Profession.

1. I Believe in God the Father Almighty maker of Heaven and Earth; of all things visible and invisible. And in one Lord Jesus Christ the only begotten Son of God; and born of the Father before all Ages; God of God, Light of Light, true God from the true God. Begotten, not made, consubstantial, or of the same substance with his Father; by whom all things were made. *The Calvinists agree with us in all these things.*

2. *Qui propter nos homines, & propter nostram salutem descendit de Cœlis.* In verbis conveniunt nobiscum Calviniani, sed non in re; quatenus non tenent absolute sicut nos, Christum descendisse de Cœlis pro hominibus utcumque, sed solùm pro prædestinatis.

2. Who for the sake of us, and for our salvation descended from Heaven. *Here the Calvinists agree with us in words, but not in the true apprehension: forasmuch as they do not absolutely hold, as we do, that Christ came down from Heaven for the salvation of all men whatsoever; but only for the predestinate.*

3. *Et Incarnatus est de Spiritu Sancto, ex Maria Virgine, & Homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato passus, & sepultus est* In omnibus his conveniunt nobiscum Calviniani.

3. Born in the Flesh of the Virgin *Mary*, by the Holy Ghost; and was made man; and was also Crucified for us under Pontius Pilate; and was dead and buried. *In all these things the Calvinists agree with us.*

4. *Descendit ad inferos.* In hoc non conveniunt nobiscum Calviniani, sed proba-

4. He descended into Hell; *Herein the Calvinists agree not with us; but we prove it out*

tur

tur, Matth. cap. 12. v. 40. *Sicut enim fuit Jonas in ventre Ceti tribus diebus, & tribus noctibus; sic erit filius hominis in corde terræ tribus diebus, & tribus noctibus.* Act. cap. 2. v. 27. *quoniam non derelinques animam in inferno, nec dabis Sanctum tuum videre corruptionem:* & v. 31. *providens locutus est de Resurrectione Christi, quia neque derelictus est in inferno, neque caro ejus vidit corruptionem.* Eph. cap. 4. v. 8. *propter quod dixit ascendens in altum captivam duxit captivitatem: dedit dona hominibus.* v. 9. *quod autem ascendit, quid est, nisi quia & descendit primùm in inferiores partes terræ.* Et v. 10.

of Matt. 12. v. 40. For as *Jonas* was in the *Whales* Belly three daies and three nights; so shall the son of man be in the heart of the earth three daies and three nights. *Act.* 2. 27. because thou shalt not leave his Soul in Hell; neither wilt thou suffer thy Holy One to see corruption; and *v.* 31. foreseeing he spake of the Resurrection of Christ; because he was neither left in Hell; neither did his flesh see corruption. *Eph.* 4 8. according as he had said, ascending on high he led captivity captive: and gave gifts unto men: *v.* 9. now that he ascended; what is it, but that he first descended to the lower parts of the Earth? & *v.* 10.

qui descendit ipse est, & qui ascendit super omnes Cœlos, ut impleret omnia. 1 Petri cap. 3. v. 19. *in quo & his qui in carcere erant, spiritibus veniens prædicavit*, & cap. 4. v. 6. *propter hoc enim & mortuis evangelizatum est, ut judicentur quidem secundum homines in carne, vivant autem secundum Deum in Spiritu.* Joan. cap. 3. v. 13. *& nemo ascendit in Cœlum, nisi qui descendit de Cœlo, filius hominis, qui est in Cœlo.* Auctoritates istæ sunt implicitæ & explicitæ, sed unica explicita sufficit, & implicitæ ex discursu redduntur explicitæ.

It is he that descended and ascended above all the Heavens, that he might fulfil all things. 1 *Pet.* 3. 19. where he came and preached to those Spirits that were in Prison: *and* c. 4. 6. For this reason was it Evangelized to the dead, that they might be judged as men in the Flesh; but that they might live after God in the Spirit. *Joh.* 3. 13. No one ascended to Heaven, unless the Son of Man, who came down from Heaven, and who is in Heaven. *These Authorities are implicit and explicit; but one explicit is sufficient; and the implicit will be rendred explicit from the following Discourse.*

5. *Re-*

5. *Resurrexit tertia die secundum scripturas. Et ascendit in Cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, & mortuos: cujus Regni non erit finis. Et in Spiritum Sanctum Dominum vivificantem, qui ex Patre Filioque procedit. Qui cum Patre, & Filio simul adoratur, & conglorificatur: qui locutus est per Prophetas.* In omnibus his conveniunt nobiscum Calviniani.

6. *Et unam* scilicet Ecclesiam. In hoc non conveniunt nobiscum Calviniani, sed probatur Joan cap. 10. v. 16. *& alias oves habeo, quæ*

5. And he rose again the third day, according to the Scriptures. And he ascended up into Heaven; and sitteth at the right hand of the Father. And he shall come again in glory to judg the quick and the dead; of whose Kingdom there shall be no end. And in the Holy Ghost, the vivifying Lord, who proceeds from the Father and the Son; who is adored and glorified, togetherwith the Father and the Son; and who spake by the Prophets. *The Calvinists accord with us in all this.*

6. And one (*viz.*) Church: *herein the Calvinists agree not with us: but 'tis prov'd,* Joh. 10. v. 16. and I have other Sheep, which

non sunt ex hoc ovili: & illas oportet me adducere, & vocem meam audient, & fiet unum ovile, & unus Pastor. Eph. cap. 4. v. 4. *unum corpus, & unus Spiritus, sicut vocati estis in una spe vocationis vestræ.* 1 Joan. cap. 2. v. 19. *ex nobis prodierunt, sed non erant ex nobis; nam si fuissent ex nobis permansissent utique nobiscum: sed ut manifesti sint, quoniam non sunt omnes ex nobis.* Rom. c. 12. v. 5. *ita multi unum corpus sumus in Christo: singuli autem alter alterius membra.* Corinth. cap. 10. v. 17. *Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus.* Ut aliquis Ecclesiæ unitatem non

are not of this Sheepfold: and it behoveth me to bring in also them, and they shall hear my voice, & there shall be one Sheepfold, and one Shepherd. *Eph.* 4 4. One Body, and one Spirit, as you are called in one hope of your vocation. 1 *Joh.* 2. 19. They went out from us, but they were not of us: for if they were of us, they had still remained with us; but that they are manifest that they are not all of us. *Rom.* 12. 5. so we being many are one body in Christ; and every one, one anothers Members, *Cor.* 10. 17. As one bread, so many of us are one body, all that participate of one bread. *If any shall not acknowledge the*

advertat

advertat, ex his auctoritatibus, debet omnino esse cæcus, vel perversus.

7. *Sanctam* scilicet Ecclesiam. In hoc non conveniunt nobiscum Calviniani, sed probatur Eph. cap. 5. v. 26. *ut illam sanctificaret, mundans lavacro aquæ in verbo vitæ.* & v. 27. *ut exhiberet ipse sibi gloriosam Ecclesiam non habentem maculam, aut rugam, aut aliquid hujusmodi, sed ut sit sancta, & immaculata.*

8. *Catholicam* scilicet Ecclesiam. In hoc non conveniunt nobiscum Calviniani, sed probatur Matth. cap. 24. v. 14. *& prædicabitur hoc Evangelium Regni in universo orbe*

Unity of the Church from these Authorities, they must be either altogether blind or perverse.

7. Holy (*viz.*) Church. *In this the Calvinists accord not with us: But we prove it out of* Eph. 5. 26, 27. that he might sanctifie it, cleansing it by the laver of Water in the Word of life, that he might present to himself a glorious Church, not having spot or wrinckle, or any such thing, but that it may be holy and immaculate.

8. Catholica, *i. e.* Ecclesia, The Catholick Church. *Herein the Calvinists agree not with us; but we can prove it from* Mat. 24. 14. And this Gospel of the Kingdom shall be preached in the

in testimonium omnibus gentibus. & v. 28. *ubicumque fuerit corpus, illic congregabuntur & aquilæ.* Marc. cap. 11. v. 17. *nonne scriptum est, quod domus mea domus orationis vocabitur omnibus gentibus?* & cap. 16. v. 15. *& dixit eis, euntes in mundum universum, prædicate Evangelium omni creaturæ:* & v. 20. *illi autem profecti prædicaverunt ubique, Domino cooperante.* Act. cap. 1. v. 8. *non est vestrum nosse tempora, vel momenta, quæ Pater posuit in sua potestate, sed accipietis virtutem supervenientis Spiritus Sancti in vos & eritis mihi testes in Hierusa-*

whole World, for a Testimony to all Nations; & *v.* 28. where, soever the body is, thither shall the Eagles also be gathered together. *Mar.* 11. 17. Is it not written, that my house shall be called the house of Prayer to all Nations? & *cap.* 16. 15. And he said to them, going into the whole world, preach the Gospel to every creature. & *v.* 20. And they going forth preached every where, our Lord co-operating. *Acts* 1 8. It is not for you to know times or moments, which the Father hath put in his own power, but you shall receive the vertue of the Holy Ghost coming upon you, and you shall be witnesses to me in *Jerusalem,*

lem, & in omni Judæa, & Samaria, & usque ad ultimum terræ. Mal. c. 1. v. 11. *ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, & in omni loco sacrificatur, & offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus.* Rom. cap. 1. v. 8. *primum quidem gratias ago Deo meo per Jesum Christum pro omnibus vobis, quia fides vestra annunciatur in universo mundo.* Colos. cap. 1. v. 5. *propter spem, quæ reposita est vobis in Cœlis, quam audistis in verbo veritatis Evangelii, quod pervenit ad vos, sicut & in universo mundo est:* & v. 23. *si tamen permanetis*

rusalem and in all *Jewry*, and *Samaria*, and even to the utmost parts of the Earth. *Mal.* 1. 11. From the rising of the Sun to the going down of the same, great is my Name amongst the *Gentiles*; and in every place is sacrificed and offer'd up to my name a clean offering: because great is my name amongst the *Gentiles*. *Rom.* 1. 8. First I give thanks to my God thro Jesus Christ for all you, because your Faith is renowned in the whole World. *Colos.* 1. 5. for the hope that is laid up for you in Heaven, which you have heard in the word of the truth of the Gospel, which is come unto you, as also it is in the whole world, & v. 23. if yet you continue

netis in fide fundati, & ſtabiles, & immobiles à ſpe Evangelii, quod auditis, quod prædicatum eſt in univerſa creatura, quæ ſub Cœlo eſt. Ergo ut catholica, eſt immobilis, & errare non poteſt; Matth. cap. 16. v. 18. *Et ego dico tibi, quia tu es Petrus, & ſuper hanc petram Ædificabo Eccleſiam meam, & portæ inferi non prævalebunt adverſus eam:* 1 Timoth. cap. 3. v. 15. *Si autem tardavero, ut ſcias, quomodo oporteat te in domo Dei converſari, quæ eſt Eccleſia Dei vivi, columna, & firmamentum veritatis:* Joan. cap. 16. v. 13. *Cum autem venerit ille Spiritus veritatis, docebit*

nue in the faith, grounded and ſtable, and immoveable from the hope of the Goſpel which you have heard, wch is Preach'd among all creatures that are under Heaven. *Therefore as the Church is Catholic, ſo 'tis immoveable and cannot Err.* Mat. 16. 18. And I ſay to thee that thou art *Peter*, and upon this Rock will I build my Church, and the Gates of Hell ſhall not previl againſt it. *Tim.* 3 15. But if I tarry long, that thou mayſt know how thou oughteſt to converſe in the Houſe of God, which is the Church of the living God, the Pillar and ground of truth, *Joh.* 16 13. But when He, the Spirit of Truth, cometh

bit

bit vos omnem veritatem, non enim loquetur à semetipso, sed quæcumque audiet loquetur, & quæ ventura sunt annuntiabit vobis. Matth. cap. 18. v. 18. *Quod si non audierit eos, dic Ecclesiæ; si autem Ecclesiam non audierit, sit tibi sicut Ethnicus, & Publicanus.*

he shall teach them all Truth; for he shall not speak of himself, but whatsoever things he shall hear, he shall speak, and the things that are to come he shall shew you. *Mat.* 18. 18. And if he will not hear the Church, let him be to thee as an Heathen and a Publican.

Et Apostolicam Ecclesiam. In hoc conveniunt nobiscum Calviniani.

And the Apostolic Church. *Herein the Calvinists agree with us.*

9. *Confiteor unum Baptisma.* In hoc non conveniunt nobiscum Calviniani, necessitatem Baptismi non admittentes, sed probatur Joan c. 3. v. 3. *Nisi quis renatus fuerit denuo non potest videre Regnum Dei.* Et v. 5. *Amen, amen dico tibi*

9. I confess one Baptism. *In this the Calvinists agree not with us, as in not admitting of the Necessity of Baptism: But we prove it,* John 3. 3. Unless a Man be born again, he cannot see the Kingdom of God, & v. 5. Amen, Amen, I say

nisi

niſi qui renatus fuerit ex aqua, & Spiritu Sancto non poteſt introire in Regnum Dei. Tit. cap. 3. v. 5. *Non ex operibus juſtitiæ, quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſalvos nos fecit per lavacrum regenerationis, & renovationis Spiritus Sancti.* 1 Petri cap. 3. v. 21. *Quod & vos nunc ſimilis formæ ſalvos facit Baptiſma.* Gen. cap. 17. v. 14. *Maſculus cujus præputii caro circumciſa non fuerit, delebitur anima illa de populo ſuo, quia pactum meum irritum fecit:* Ergo ſi pactum circumciſionis erat inviolabile, à fortiori pactum Baptiſmatis. Apoc. cap. 21. v. 27.

unto thee, unleſs a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God, *Tit.* 3. 5. Not by the works of Juſtice which we did, but according to his Mercy he hath ſaved us, by the laver of regeneration and renovation of the Holy Ghoſt. 1. *Pet.* 3. 21. Whereunto Baptiſm being of the like form, now ſaveth you alſo. *Gen.* 17. 14. The Male from whoſe Prepuce the Fleſh is not circumciſed, his Soul ſhall be blotted out from his People, becauſe he hath broken my Covenant. *Therefore if the Covenant of Circumciſion was inviolable, much more the Covenant of Baptiſm.* Apoc. 21. 27.

Non

Non intrabit in eam aliquod coinquinatum, aut abominationem faciens, & mendacium, nisi qui scripti sunt in libro vitæ Agni. Quomodo ergo erimus scripti in libro vitæ Agni, seu Christiani, nisi per Baptismum? Et consequenter contra Calvinianos sive vir, sive fœmina Baptizare potest tempore necessitatis, & etiam in omni loco, ut videtur Act. cap. 8. v. 36. *Ecce aqua, quid prohibet me Baptizari? Dixit autem Philippus; si credis ex toto corde, licet.*

There shall not enter into it any polluted thing, nor that doth Abomination, and maketh a lie: But they who are written in the Book of Life of the Lamb. *But how shall we be written in the Book of Life of the Lamb, or be Christians unless it be by Baptism? And consequently, contrary to the Calvinists, either Man or Woman may Baptise in time of Necessity, and also in every place, as may be seen* Acts 8. 36. Behold Water, What hindereth me to be Baptized? And *Phillip* said, if thou believe with all my heart thou mayst.

10. *In remissionem peccatorum.* In hoc non conveniunt nobis-

10. To the forgiveness of Sins; *Herein the Calvinists do not*

cum

cum Calviniani, ſed probatur Act. cap. 2. v. 38. *pœnitentiam (inquit) agite, & Baptizetur unuſquiſque veſtrum in remiſſionem peccatorum veſtrorum*; Et cap. 22. v. 16. *Exurge, & Baptizare, & ablue peccata tua, invocato nomine ipſius.* Eph. cap. 5. v. 26. *Ut illam ſanctificaret mundans lavacro aquæ in verbo vitæ.* 1 Corinth. cap. 6. v. 11. *Et hæc quidam fuiſtis, ſed abluti eſtis, ſed juſtificati eſtis.* Tit. cap. 3. v 5. *Non ex operibus juſtitiæ quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſaluos nos fecit per lauacrum regenerationis & renovationis Spiritus Sancti.*

agree with us. But 'tis prov'd from Acts 2. 38. But *Peter* ſaid unto them, do Penance: and be every one of you Baptized in the Name of Jeſus Chriſt for the remiſſion of your ſins, c. 22. 16 Riſe up and be Baptized, and waſh away thy ſins invocating his Name. *Eph.* 5. 26. That he might ſanctify it, cleanſing it with the laver of Water in the word. 1 *Cor.* 6. 11. And theſe things ye were, but you are waſhed, but you are ſanctifyed, but you are juſtified. *Tit.* 3. 5. as before.

11. *Et expecto reſurrectionem mortuorum.*

11. And I expect the Reſurrection of the

rum; *Et vitam venturi ſæculi. Amen.* In his conveniunt nobiſcum Calviniani.

12. *Recipio, & amplector firmiſſimè traditiones Apoſtolicas, & Eccleſiaſticas.* In his non conveniunt nobiſcum Calviniani, ſed probantur 2 Theſſ. cap. 2. v. 14. *Itaque fratres ſtate, & tenete traditiones, quas didiciſtis, ſive per ſermonem, ſive per Epiſtolam noſtram.* Calviniani legunt, *& tenete documenta*, & poſtea volunt, ut Bibliis ſuis confidamus. Quæ ſyncerias eſt iſta? Cap. 3. 5. *Denunciamus autem vobis fratres in nomine Domini noſtri Jeſu Chriſti, ut ſubtrahatis vos*

Dead, and life everlaſting, Amen. *Herein the Calviniſts agree with us.*

12. *I receive and* embrace moſt firmly the Apoſtolical and Eccleſiaſtical Traditions. *The Calviniſts agree not with us in theſe things: But we prove them* 2. Theſ. 2. 14. Therefore Brethren ſtand, and hold the Traditions which you have learned, whether it be by Word of Mouth, or by our Epiſtle. *The Calviniſts read hold the* [*documents,*] *Inſtructions, and then would have us truſt to their Bibles; What ſincerity is this?* cap. 3. 5. And we denounce unto you Brethren, in the Name of our Lord Jeſus Chriſt, that you

ab

ab omni fratre ambulante inordinatè, & non secundùm traditionem, quam acceperunt à nobis. Traditio est in Textu Græco, sed supponamus, quod ibi sit documentum; Ergo documenta non scripta debemus sequi, quæ sunt idem, ac traditiones. Joan. cap. 21. v. 25. *Sunt autem & alia multa, quæ fecit Jesus, quæ si scribantur per singula, nec ipsum arbitror Mundum capere posse eos, qui scribendi sunt libros.* 2 Joan. v. 12. *plura habens vobis scribere nolui per chartam, & atramentum,* & 3 Joan. v. 13. *multa habui tibi*

with-draw your selves from every Brother, walking inordinately and not according to the Traditions which they have received of us. *In the Greek Text 'tis* Tradition; *but suppose it were* [*document*] *Instruction, therefore we ought to follow the Instructions not Written, which are the same with Traditions.* Joh. 21. 25. But there are many other things also which Jesus did, which if they were written in Particular, neither the World it self, I think, were able to contain those Books that should be Written, 2. *Joh.* 12. Having more things to write unto you, I would not by Paper and Ink, and 3. *Joh.* 13. I had many

scribere,

ſcribere, ſed nolui per atramentum, & calamum ſcribere tibi. Spero autem protinus te videre, & os ad os loquemur. Quando Sanctus Joannes loquebatur os ad os, Spiritus Sanctus loquebatur per eum ſecundum Calvinianos; ergo ſecundum Calvinianos aliqua non ſcripta proveniunt à Spiritu Sancto. Matth. cap. 18. v. 17. *dic Eccleſiæ*; ergo non ſolum ſtare debemus traditionibus Apoſtolicis, ſed etiam Eccleſiaſticis. Act. cap. 16. v. 5. *& Eccleſiæ quidem confirmabantur fide.*

things to write unto thee, but I would not by Ink and Pen write to thee; but I hope forthwith to ſee thee, and we will ſpeak Face to Face. *When St. John ſpake Mouth to Mouth, the Holy Ghoſt ſpake by him, according to the Calviniſts*; Ergo, *according to the Calviniſts, ſome things not written proceed from the Holy Ghoſt*, Mat. 18. 17. Tell the Church, *ergo, we ought to ſtand, not only to Apoſtolical Traditions, but alſo to Eccleſiaſtical*, Acts 16. 5. And the Churches were confirmed in Faith.

13. *Et alias obſervationes, ac conſtitutiones ipſiuſmet Eccleſiæ.* In hoc non conveniunt nobiſcum Calviniani, ſed probatur Act. cap.

13. And other Obſervations and Conſtitutions of the ſame Church. *In this the Calviniſts agree not with us, but 'tis proved* Acts

16. v. 4. *cum autem pertranſirent civitates, tradebant eis cuſtodire dogmata, quæ erant decreta ab Apoſtolis, & Senioribus, qui erant Hieroſolymis.* 1 Corinth. cap. 11. v. 1. *imitatores mei eſtote ſicut & ego Chriſti:* v. 2. *laudo autem vos fratres, quod per omnia mei memores eſtis; & ſicut tradidi vobis, præcepta mea tenetis.* v. 16. *ſi quis autem videtur contentioſus eſſe, nos talem conſuetudinem non habemus, neque Eccleſia Dei.*

16. 4. And when they paſſed through the Cities, they delivered unto them to keep, the Decrees which were decreed by the Apoſtles and Ancients which were at *Jeruſalem.* 1. *Cor.* 11. 12. Be ye followers of me, as I alſo of Chriſt, and I pray you Brethen, that in all things you are mindful of me, and as I delivered unto you, you keep my Precepts. v. 16. But if any ſeem to be contentious, we have no ſuch Cuſtom, nor the Church of God.

14. *Similiter recipio ſcripturam Sanctam juxta ſenſum, quem tenuit, & tenet Sancta Mater Eccleſia, cui pertinet judicare de vero ſenſu, ac interpretatione ſa-*

14. Likewiſe I receive the Holy Scripture according to the ſenſe which our holy Mother the Church hath held & doth hold, to whom it belongeth

crarum

crarum ſcripturarum. In his non conveniunt nobiſcum Calviniani; quia dicunt ſcripturam eſſe claram, ſed econtra in multis locis eſt perdifficilis 2 Petri cap. 3. v. 16. *ſicut in omnibus loquens eis de his, in quibus ſunt quædam difficilia intellectu, quæ indocti, & inſtabiles depravant ſicut & cæteras ſcripturas ad ſuam ipſorum perditionem:* ſi ergo Epiſtolæ D. Pauli ſunt intellectu difficiles, Biblia non ſunt clara; & ſi Petrus qui habebat ſcientiam infuſam ſcripta D. Pauli fatetur obſcura, quomodo Plebei, &

to judge of the true ſence and interpretation of the holy Scripture. *The Calviniſts accord not with us in theſe things, becauſe they ſay the Scripture is clear; but to the contrary, 'tis very difficult in many places,* 2 Pet. 3. 16. As alſo in all Epiſtles, ſpeaking in them of theſe things, in which are certain things hard to be underſtood; which the unlearned and unſtable deprave, as alſo the reſt of the Scriptures to their own perdition. *If therefore the Epiſtles of St.* Paul *be difficult to be underſtood, the Bibles are not clear; and if* Peter, *who had knowledge infuſed into him, doth confeſs that the writings of St.* Paul *are obſcure, how can the*

ſimplices Puellæ inter Calvinianos poterunt abſque præſumptione ſcripturam Sacram intelligere? Scripturam ergo interpretari non pertinent particulari, ut dixit Petrus 2 Epiſt. cap. 1. v. 20. *hoc primum intelligentes, quod omnis prophetia Scripturæ propria interpretatione non fit.* Cui ergo pertinebit? Eccleſiæ, quæ eſt audienda ſecundum Matth. cap. 18. v. 17. *dic Eccleſiæ*, ſcilicet ut reſpondeat. Audiendi ſunt etiam illi, qui ad hoc ordinantur ab Eccleſia, juxta Deut. cap. 17. v. 9. *veniesque ad Sacerdotes Levitici generis, & ad*

common People and ſimple Girles, amongſt the Calviniſts, without preſumption underſtand the ſacred Scriptures? therefore it belongs not to particular private perſons to interpret the Scriptures, as St. Peter ſays, 2 Epiſt. c. 1. v. 20. Underſtanding this firſt, that no Propheſie of Scripture is made by private interpretation. *To whom then doth it appertain? To the Church, who is to be heard according to* Mat. 18. 17. Tell the Church; *that is to ſay, that ſhe may anſwer thee. And they alſo are to be hearkned to that are ordained by the Church to this purpoſe, according to* Deut. 17. 9. And thou ſhalt come to the Prieſts of the Levitical Order, &

Ju-

Judicem, qui fuerit illo tempore, quæreſque ab eis, qui judicabunt tibi judicii veritatem. Mat. cap. 23. v. 3. *omnia ergo quæcumque dixerint vobis, ſervate, & facite: ſecundum opera verò eorum nolite facere.* Sicque non valet Argumentum Calvinianorum de malis Sacerdotibus (& etiam de Papa perverſo) dum ſint veri Sacerdotes, & veré ab Eccleſia ordinati; nam Eccleſia eſt firma, & irreprehenſibilis, ſemper adſiſtens ei Spiritus Sanctus, ſiquidem adverſus eam portæ inferi non prævalebunt, cum ſit firmamentum veritatis.

to the Judge that ſhall be at that time, and thou ſhalt enquire of them, and they ſhall ſhew thee the Sentence of Judgment, *Mat.* 23. 3 All things therefore whatſoever they ſhall ſay unto you, obſerve and do ye, but according to their works do ye not. *And ſo the Argument of the Calviniſts is worth nothing concerning bad Prieſts (as alſo concerning a perverſe Pope) ſo they be true Prieſts, and truly ordained by the Church: for the Church is firm, and irreprehenſible, the Holy Ghoſt always aſſiſting her; and aſſuredly the Gates of Hell ſhall not prevail againſt her, becauſe ſhe is the Ground and Pillar of Truth.*

15. *Neque ſumam, aut interpretabor ſcripturam, niſi juxta communem ſenſum unanimem Patrum.* In hoc non conveniunt nobiſcum Calviniani, ſe probatur 2 Petri cap. 1. v. 21. *non enim voluntate humana allata eſt aliquando prophetia, ſed Spiritu Sancto inſpirati locuti ſunt Sancti Dei homines.* Non dicit *locutus eſt Sanctus Dei homo:* ergo evaneſcit Spiritus particularis Calviniſticus. Deut. cap. 17. v. 11. *ſequerisque ſententiam eorum, nec declinabis ad dexteram, neque ad ſiniſtram.* & cap. 32. v. 7. *interroga Patrem tuum, & annunciabit tibi, majores tuos, & dicent tibi.*

15. Neither ſhall I take or interpret the Scripture, but according to the unanimous conſent of the Fathers. *In this the Calviniſts conſent not with us, but 'tis prov'd,* 2 Pet. 1. 21. For not by man's will was Propheſie brought at any times, but the holy men of God ſpake inſpired with the Holy Ghoſt. *He doth not ſay, the holy man of God ſpake,* ergo, *the private and particular Calviniſtical ſpirit muſt vaniſh.* Deut. 17. 11. And thou ſhalt follow their ſentence; neither ſhalt thou decline to the right hand, nor to the left. *& cap.* 32. 7. Ask thy Father and he will ſhew thee; thy Elders, and they will tell thee.

16. *Fa-*

16. *Fateor etiam esse verè, & propriè septem Sacramenta novæ legis à Christo instituta, ac saluti necessaria, quamvis non omnia unicuique.* In his non conveniunt nobiscum Calviniani, sed probantur; nam supposito quod audienda sit Ecclesia ut probavi, debemus credere esse septem Sacramenta, si dicit juxta illud; *si autem Ecclesiam non audierit, sit tibi sicut ethnicus, & publicanus.* Probata causa, bene potest probari effectus; ergo quamvis numerus Sacramentorum explicite non probetur ex scriptura, bene ta-

16. I confess also that there are truly instituted 7 Sacraments of the new Law by Christ, & that they are necessary to salvation; tho all of them are not necessary for every one. *In the number of the Sacraments the Calvinists agree not with us; but they are thus proved; for suppose the Church is to be hearkned unto, as I have prov'd, we ought to believe that there are 7 Sacraments, if according to that*; but if he shall not hear the Church, let him be as the Heathen and the Publican. *The cause being proved, the effect may well be proved: therefore tho the number of the Sacraments be not explicitly proved out of Scripture; yet they may*

men implicite; ſiquidem ipſamet ſcriptura docet nos debere credere Eccleſiæ dicenti ſeptem eſſe Sacramenta. Neque Calviniani probare poſſunt ex ſcriptura duo tantum eſſe Sacramenta: cur igitur hoc petunt à nobis? Si dicunt ex re probari, decipiuntur, vel decipere volunt; quia ex re probamus vere ſeptem eſſe Sacramenta: ergo non duo, ut ſtatim videbimus ex ſingulis.

well implicitly be proved, when the ſcripture it ſelf teacheth us, that we ought to believe the Church telling us that there are 7 Sacraments. Neither can the Calviniſts prove out of Scripture, that there are only two Sacraments: why therefore do they require this of us? If they ſay they may be proved from the thing it ſelf, they are deceived, or would deceive others; becauſe we indeed do prove from the matter it ſelf, that there are truly 7 Sacraments, ergo, not two, as we ſhall preſently ſee in treating of each.

17. *Nempè Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, extremam Unctionem, Ordinem, & Matrimonium.* Calviniani

17. To wit, Baptiſm, Confirmation, the Euchariſt, Penance, Extream Unction, Orders and Matrimony. *The Cal-*

viniani admittunt ſolum Baptiſmum & Euchariſtiam, ſeu *Cœnam* juxta illos; ſed alia quinque probantur. Qui baptizati ſunt, confirmantur per impoſitionem manuum, juxta illud Act. cap. 8. v. 17. *Tunc imponebant manus ſuper illos, & accipiebant Spiritum Sanctum, & Unctionem Criſmatis*, 1 Joan. cap. 2. v. 20. *Sed vos Unctionem habetis à Sancto, & noſtis omnia*; & v. 27. *Et Unctionem quam accepiſtis ab eo, maneat in vobis*: 2 Corinth. cap. 1. v. 21. *Qui autem confirmat nos vobiſcum in Chriſto, & qui unxit nos Deus*: & v. 22. *Qui & ſignavit nos,*

viniſts admit only of two, viz. Baptiſm, *and the* Euchariſt, *or the* Supper, *as they call it; but the other five are proved thus: They who are Baptized, are to be Confirmed by impoſition of Hands, according to that in* Acts 8. 17. Then they laid their Hands upon them, and they received the Holy Ghoſt, and the Unction of Chriſme. 1 *John* 2. 20. But you have the Unction from the Holy One, and know all things, *v.* 27. And then the *Unction* which you have received from him, let it abide in you. 2 Cor 1. 21, 22. And he that confirmeth us with you in Chriſt, and that hath anointed us, God. Who alſo hath ſealed us,

&

& *dedit pignus Spiritus in cordibus nostris.* Pœnitentia probatur etiam; nam confitenda sunt peccata, ut venia de eis concedatur. Marc. cap. 1. v. 5. & *egrediebatur ad eum omnis Judeæ Regio, & Hierosolymitæ universi, & Baptizabantur ab illo in Jordanis flumine confitentes peccata sua.* Act. cap. 19. v. 18. *Multique credentium veniebant confitentes, & annunciantes actus suos.* Joan. cap. 20. v. 22. *Accipite Spiritum Sanctum, quorum remiseritis peccata, remittuntur eis, & quorum retinueritis, retenta sunt:* Ergo Scriptura Sacra loquendo de peccatis, & de confessione, non loquitur de simplici actu humilitatis, ut vo-

and given the pledge of the Spirit in our hearts. Penance *is thus also proved; for sins are to be confess'd, that pardon for them may be obtained*; Marc. 1. 5. And there went forth to him all the Country of *Jury*, and all they of *Jerusalem*, and were Baptized of him in the River of *Jordan*, confessing their sins. *Act.* 19. 18. And many of them that believed came confessing and declaring their deeds. *Joh.* 20. 22. Receive the Holy Ghost, whose sins ye remit, shall be remitted; and whose you retain, shall be retained. *Therefore the holy Scripture speaking of sins and confession, doth not speak of a simple act of Humility, as*

lunt

lunt Calviniani, ſed de vero Sacramento pœnitentiæ, juxta Mat. cap. 18. v. 18. *Amen dico vobis, quæcumque alligaveritis ſuper terram, erunt ligata & in Cœlo, & quæcumque ſolveritis ſuper terram, erunt ſoluta, & in Cœlo.* Extrema Unctio probatur, Jacob. cap. 5. v. 14. *Infirmatur quis in vobis? Inducat Presbyteros Eccleſiæ, & orent ſuper eum, ungentes eum oleo in nomine Domini.* Ordo, & conſequenter Epiſcoporum, ac Sacerdotum Ordinatio probatur 1 Timoth. cap. 4. v. 14. *Noli negligere gratiam, quæ in te eſt, quæ data eſt tibi per prophetiam cum impoſitione*

the Calviniſts would have it; but of the true Sacrament of Penance, according to Mat. 18. 18. Amen I ſay unto you, whatſoever you ſhall bind upon Earth, ſhall be bound alſo in Heaven; and whatſoever you ſhall looſe upon earth, ſhall be looſed alſo in Heaven. Extream Unction *is proved*, Jam. 5. 14. Is any man ſick among you, let him bring in the Prieſts of the Church, and let him pray over him, anointing him with Oyl, in the name of our Lord. Order, *and conſequently the Ordination of Biſhops and Prieſts is proved*, 1 Tim. 4. 14. Neglect not the Grace that is in thee, which is given thee by Propheſy, with impo-

tione manuum Presbyterii. 2 Timoth. cap. 1. v. 6. *Propter quam causam admoneo te, ut resuscites gratiam Dei, quæ est in te per impositionem manuum mearum*; Act. cap. 14. v. 22. *Et cum constituissent illis per singulas Ecclesias Presbyteros, & orassent cum jejunationibus, commendaverunt eos Domino, in quem crediderunt.* Tit. cap. 1. v. 5. *Hujus rei gratia reliqui te Cretæ, ut ea quæ desunt corrigas, & constituas per Civitates Presbyteros sicut & ego dispositui tibi.* Calviniani non libenter audiunt Præsbyteri nomen; nam Præsbyteri servare debent cœlibatum, & votum castitatis.

sition of the hands of the Priesthood. 2 Tim. 1. 6. for the which cause I admonish thee that thou resuscitate the Grace of God which is in thee, by the imposition of my Hands. Acts 14. 22. And when they had ordained to them Priests in every Church and had prayed with Fastings, they commended them to our Lord, in whom they believed. Tit. 1. 5. For this cause left I thee in *Crete*, that thou shouldst reform the things that are wanting, and shouldst Ordain Priests by Cities, as I also appointed thee. *The Calvinists are not willing to hear of the word Priest, for Priests ought to be unmarried, and keep the vow of*

ſtitatis. 1 Timoth. capit. 5 verſ. 22. *te ipſum caſtum cuſtodi.* Pſamus 75. verſ. 11. *vovete, & reddite Domino Deo veſtro.* Calviniani dicunt Apoſtolos habuiſſe uxores. Eſt verum, ſed duxerant eas ante Evangelii agnitionem, & Chriſti ſequelam, quia Petrus loquens de ſe, & de aliis, Matth. capit 19. verſ. 27. ait, *Ecce nos reliquimus omnia, & ſecuti ſumus te.* Si omnia reliquerunt; ergo etiam & uxores. In eodem capit. verſ. 12. legitur: *& ſunt Eunuchi, qui ſe ipſos caſtraverunt propter regnum Cœlorum: qui poteſt capere, capiat.* Hoc quidem generaliter non capiunt, qui extra Eccleſiam Ro-

Chaſtity. 1 Tim. 5. 22. Keep thy ſelf chaſt. Pſal. 75. 11. Vow and pay the Lord your God. *The Calviniſts, ſay the Apoſtles, had Wives: 'Tis true, but they married 'em before they knew the Goſpel, and follow'd Chriſt, becauſe* Peter, *ſpeaking of himſelf and others,* Mat. 19. 27. *ſaies,* Behold we have left all things, and have followed thee. *If they had left all things,* ergo, *alſo their Wives. And in the ſame Chapter,* verſ. 11. *is written,* And there are Eunuchs which have gelded themſelves for the Kingdom of Heaven; He that can take, let him take. *This truly they do not generally take, who live without the* Romanam

manam vivunt. Matrimonium esse Sacramentum probatur Eph. capit. 5. vers. 31. *& erunt duo in carne una: sacramentum hoc magnum est.* Tantum est, ut in vita dissolvi non possit, 1 Corinth. capit. 7. vers. 10. *iis autem qui matrimonio juncti sunt, præcipio non ego, sed Dominus uxorem à viro non discedere: quod si discesserit, manere innuptam, aut viro suo reconcihari: & vir uxorem non dimittat.* Matth. capit. 19. v. 6. *quod ergo Deus conjunxit, homo non separet:* Luc. capit. 16. vers. 18. *omnis qui dimittit uxorem suam, & alteram ducit mœchatur,*

man *Church. That* Matrimony *is a Sacrament is prov'd*, Eph. 5. 31. And they shall be two in one flesh; this is a great Sacrament: *so great, that it cannot be dissolved in this life.* 1 Cor. 7. 10. But to them that be joined in Matrimony, not I give Commandment, but our Lord, that the Wife depart not from her Husband; and if she depart, to remain unmarried, or be reconciled to her Husband. And let not the Husband put away his Wife. Mat. 19. 6. Therefore that which God hath joyned together, let not man separate. Luk. 16. 18. Every one that dismisseth his Wife, and Marryeth another, committeth Adultery

tur,

tur, & qui dimissam à viro ducit mœchatur.

18. *Confiteor etiam omnia Sacramenta conferre gratiam, ac Baptismum, Confirmationem, & Ordinem reiterari non posse.* De reiteratione illorum Sacramentorum non disputant Calviniani, sed Sacramenta conferre gratiam negant, quod tamen probatur 2 Timoth. cap. 1. v. 6. *propter quam causam admoneo te, ut resuscites gratiam Dei, quæ est in te per impositionem manuum mearum*; & 1 Timoth. cap. 2. v. 15. *salvabitur autem per filiorum generationem*: ergo recta filiorum generatio continet gratiam.

and he that Marryeth her that is dismissed from her Husband, committeth Adultery.

18. I confess also that all the Sacraments confer Grace: and that Baptism, Confirmation, and Orders, cannot be reiterated. *Concerning the reiteration of the Sacraments, the Calvinists dispute not; but that the Sacraments confer Grace, that they deny, which is proved,* 2 Tim. 1. 6. For which cause I admonish thee that thou resuscitate the Grace of God which is in thee, by the imposition of my hands. & 1 Tim. 2. 15. Yet she shall be saved by Generation of Children, *ergo, the right Generation of Children contains Grace,*

am-

am. Act. cap. 2. vers. 38. *& Baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum*; sed peccatorum remissio non fit sine gratia: ergo si fit mediante Baptismo, debet Baptismus conferre gratiam; & cap. 8. v. 17. *Tunc imponebant manus super illos, & accipiebant Spiritum Sanctum:* Joan. c. 20. v. 22. *Hæc cum dixisset insufflavit, & dixit eis, accipite Spiritum Sanctum:* Jacob. cap. 9. v. 14. *Ungentes eum oleo in nomine Domini, & oratio fidei salvabit infirmum.* Non oratio fidei sola salvabit eum, sed mixta cum unctione.

Acts 2. 38. And let every one of you be Baptiz'd in the name of Jesus Christ, for the remission of your sins. *But there is no remission of sins without Grace; therefore if it be by means of Baptism, Baptism must needs confer Grace. And* cap. 8. 17. Then did they impose their hands upon them and they received the Holy Ghost, *Joh.* 20. 22. When he had said this, he breathed upon 'em, and said to them, Receive ye the Holy Ghost. *Jam.* 5. 14. Anointing them with Oyl in the name of our Lord, and the Prayer of Faith shall save the Sick. *The Prayer of Faith alone shall not save the Sick, but mixt with Anointing.*

19. Re-

19. *Recipio, & admitto quoque ritus ab Eccleſia Catholica receptos, & admiſſos in ſolemni adminiſtratione Sacramentorum.* In hoc non conveniunt nobiſcum Calviniani, ſed probatur, cum Chriſtus, & Apoſtoli uſi ſint ritibus. Joan. cap. 13. v. 4. *Surgit à Cœna, & ponit veſtimenta ſua, & cùm accepiſſet linteum, præcinxit ſe.* Antequam ſurgeret à Cœna, non erat nudus, tamen ex ceremonia poſuit ſibi alia veſtimenta: & accepit linteo ſe præcingere, Panotat ritus modum. Ic. cap. 24. v. 50. *Eduxit autem eos foràs in Bethaniam, & elevatis manibus ſuis bene-*

19. I receive and admit alſo the Rites received and admitted by the Catholic Church, in the ſolemn Adminiſtration of the Sacraments. *Herein the Calviniſts agree not with us; but 'tis proved; for Chriſt and his Apoſtles uſed Rites.* John 13.4. He riſeth from Supper, and layeth aſide his Garments, and having taken a Towel, he girded himſelf. *Before he roſe from Supper he was not naked, yet out of Ceremony, he put on other Garments; and having taken a Towel, to gird himſelf; that denotes the manner of the Rite.* Luk. 24.50. And he brought them forth abroad into *Bethania*; and lifting up his hands he bleſſed

 dixit

dixit eis. Benedicere supponit elevationem manuum; ergo quando Scriptura ait, *& elevatis manibus*, denotat ritum, & quemdam modum particularem: & v. 51. *Et factum est, dum benediceret illis, recessit ab eis, & ferebatur in Cœlum.* Benedicendo ordinarie stamus; ergo benedicere recedendo, addit ritum aliquem. Marc. cap. 14. v. 2. *Non in die festo, ne fortè tumultus fieret in populo.* Judæi, sicut nos modo, nullum condemnabant ad mortem die festivo: & v. 8. *Prævenit ungere corpus meum in sepulturam.* Ungebantur corpora mortua, vel

them. *To bless, supposes the lifting up of the hands*; ergo, *when the Scripture saith*, and lifting up his Hands, *it denotes a Rite, and a certain particular manner. And* vers. 5. And it came to pass, whilst he blessed them, he departed from them and was carried into Heaven. *In blessing we ordinarily stand; therefore to bless by departing, adds some Rite.* Marc. 14. 2. Not on the festival day, lest there might be a tumult of the People. *The Jews, as we do not Condemned none to death, upon a Festival day.* and vers. 8. She hath come before to anoint my Body to the Burial. *Dead Bodies were anointed, either*

ut

ut bene olerent, vel ut diu servarentur; sed ungere ante mortem est particularis ritus. Matth. cap. 10. v. 14. *Exeuntes foras de domo, vel Civitate, excutite pulverem de pedibus vestris.* Excutere pulverem nihil facere videtur ad egressum, & tamen Christus hoc jubet Apostolis. 1 Timoth. cap. 4. v. 14. *Noli negligere gratiam, quæ in te est, quæ data est tibi per prophetiam cum impositione manuum Presbyteri.* Gratia non dependet à manuum impositione, & tamen Paulus vult ut adhibeatur. Act. cap. 8. v. 17. *Tunc imponebant manus super illos, & accipiebant Spiritum Sanctum.* Ecclesia ergo Romana non est

that they might scent well; or that they might be keep a long time, but to anoint before death is a particular Right. Mat. 10. 14. Going forth of the House, or the City, shake off the dust from your feet. *To shake off the dust, seems to make nothing to the going out, and yet Christ commands his Apostles to do this.* 1 Tim. 4. 14. Do not neglect the Grace that is in thee, which is given thee by Prophesie with imposition of hands of the Priests. *Grace depends not upon the imposition of Hands; and yet* Paul *will have it be used.* Acts 8. 17. Then they put their hands upon them, and they received the Holy Ghost. *Therefore the* Roman *Church is not*

in ſuis ceremoniis, ac ritibus ſuperſtitioſa, neque nos Catholici ſumus *Simioli*, ut nos vocant Calviniani, indiſtincte criminantes omnes ritus noſtros, ut aquam benedictam, & plura alia. 1 Timoth. cap. 4. v. 4, & 5. *Quia omnis Creatura Dei bona eſt, & nihil rejiciendum, quod cum gratiarum actione percipitur: Sanctificatur enim per verbum Dei, & orationem.* Benedicimus aquam cum ſale, ut populus qui aſpergitur, purificetur, ac ſanctificetur; ſi enim cineres vaccæ ruſæ, ut habetur Num. cap. 19. aſperſi ſupra populum ſanctificabant eum, à fortiori ſanctificabimur aqua ſale mixta, ac benedicta precibus.

ſuperſtitious in her Rites and Ceremonies; neither are we Catholics little Apes, *as you Calviniſts call us: indiſtinctly criminating all our Rites, as Holy-water, and many others.* 1 Tim. 4. 4, 5. For every Creature of God is good, and nothing to be rejected that is received with thankſgiving; for it is ſanctified by the word of God and Prayer. *We bleſs the Water and Salt, that the People who are beſprinkled may be purified and ſanctified: for if the Aſhes of a red Heifer, as it is in* Num. 19. *being ſprinkled upon the People, ſanctified them; much more ſhall we be ſanctified by Water and Salt mixt, and bleſt by the Prayers*

Sa-

Sacerdotum. In eodem cap. 19. v. 20. legitur: *Si quis hoc ritu non fuerit expiatus, peribit anima illius de medio Ecclesiæ, quia Sanctuarium Domini polluit, & non est aqua lustrationis aspersus.* Si tactus solus cum fide vestimentorum Christi sanavit ægrotos, cur elementa cum fide benedicta, & verbo Dei sacrata nullam vim haberent? Utimur ergo in administratione Sacramentorum diversis elementis, ac ritubus, ob mysteriorum significationem.

20. *Amplector, & recipio omnia à Sacro Concilio Tridentino de-*

of the Priests. And in the same 19 Chap. v. 20. we read, If any one is not expiated by this Rite, his soul shall perish from the midst of the Church; because he hath polluted the Sanctuary of the Lord, and is not besprinkled with water of separation. *If the touch alone of Christ's Garments, with Faith, cured sick people, why should Elements bless'd, with Faith, and sanctified by the Word of God, have no efficacy? Therefore in the Administration of the Sacraments, we use divers Elements and Rites; by reason of the signification of the Mysteries.*

20. I embrace and receive all things defined and declared by the holy Tridentine Council,

 finita,

finita, ac declarata de peccato originali, & Justificatione. In his non conveniunt nobiscum Calviniani: quia Concilium Tridentinum docet omnes filios Adæ à ventre matris maculatos esse peccato originali, quod baptismate remittitur. De peccato originali probatur, Psalm. 50. v. 6. *Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea.* Ephes. c. 2. v. 3. *& eramus natura filii iræ, sicut & cæteri.* Remitti autem peccatum originale per baptismum probatur, Act. cap. 2. v. 38. *& baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum:* & cap. 22. v. 16. concerning Original sin and Justification. *The Calvinists agree not with us in these things; because the Council of* Trent *teacheth that all the Sons of* Adam, *are bespotted with Original sin from their Mothers Womb, which is remitted by Baptism. Concerning Original Sin 'tis prov'd,* Psal. 50. 6. For behold I was conceived in Iniquities, and in sins did my Mother conceive me. *Eph.* 2. 3. And we were by nature the sons of wrath, as also the rest. *But that Original Sin is remitted by Baptism, is prov'd,* Acts 2. 38. And let every one of you be Baptized in the Name of Jesus Christ, for the Remission of your Sins. *And* Cap. 22. 16. ex-

exurge, & Baptizare, & ablue peccata tua invocato nomine ipſius. Idem Concilium docet homines aliquos eſſe Juſtos ex Matth. cap. 1. v. 19. *Joſeph autem vir ejus cum eſſet Juſtus &c.* Luc. cap. 1. v. 6. *Erant autem Juſti ambo ante Deum, incedentes in omnibus mandatis, & Juſtificationibus Domini ſine querela:* & cap. 2. v. 25. *& ecce homo erat in Jeruſalem, cui nomen Simeon, & homo iſte Juſtus & timoratus, expectans conſolationem Iſrael, & Spiritus Sanctus erat in eo.* Coloſſ. cap. 4. v. 11. *& Jeſus qui dicitur Juſtus, qui ſunt ex circumciſione, hi ſoli ſunt ad-*

Riſe up and be Bap- Baptized, and waſh away thy ſins invocating his Name. *The ſame Council teacheth that ſome men are juſt, from* Mat. 1. 19. Whereupon *Joſeph* her Huſband being a juſt man, *&c.* Luk. 1. 6. And they were both juſt before God, walking in all the Commandments and Juſtifications of our Lord without blame. *And* cap. 2. 25. And behold there was a man at *Jeruſalem*, whoſe name was *Simeon*, and this man was juſt and Religious, expecting the conſolation of *Iſrael*; and the Holy Ghoſt was in him. *Col.* 4. 11. And Jeſus that is called *Juſtus*, who are of the Circumciſion, theſe only are my co-

jutores mei in regno Dei. Ante adventum Chriſti loco Baptiſmi erat circumciſio; ergo ſoli circumciſi erant adjutores Dei, & cum Chriſtus intelligatur ſemper Juſtus, Sacra Scriptura non dicit *& Jeſus qui dicitur Juſtus*, niſi ut advertatur, quod erant Juſti adjutores Dei. Idem Concilium docet non ſolum eſſe homines Juſtos coram Deo, ſed etiam coram hominibus, ex Act. cap. 24. v. 16. *in hoc, & ipſe ſtudeo ſine offendiculo conſcientiam habere ad Deum, & ad homines ſemper.* Idem Concilium docet hominem Juſtum & in

adjutors in the Kingdom of God. *Before the coming of Chriſt, Circumciſion was in lieu of Baptiſm*, ergo, *thoſe alone that were circumciſed were coadjutors; and whereas Chriſt is alwaies to be underſtood to be good, the ſacred Scripture doth not ſay, and Jeſus, who is called* Juſtus, *unleſs it ſhould be noted that there were juſt men coadjutors in the Kingdom of Heaven. The ſame Council teacheth, that there are men not only juſt before God, but alſo before men*; Act. 24. 16. In this alſo I my ſelf do ſtudy to have a Conſcience without offence towards God, and towards Men alwaies. *The ſame Council teacheth, that a juſt man, and in*

ſtatu

ſtatu gratiæ Juſtificari ex operibus, juxta Jac. cap. 2. v. 20, 21, 22 & damnoes credunt, & contremiſcunt: vis autem ſcire, O, homo Inanis, quoniam fides ſine operibus mortua eſt? Abraham Pater noſter nonne ex operibus Juſtificatus eſt, offerens Iſaac filium ſuum ſuper altare? Vides quoniam fides cooperabatur operibus illius, & ex operibus fides conſummata eſt. Notandum eſt quod Scriptura non dicit opera conſummari ex fide, ſed bene, fidem ex operibus. Unde habetur v. 24. Videtis, quoniam operibus juſtificatur homo, & non ex fide tantum. Sola fides non ſufficit. Idem Concili-

the ſtate of Grace, is juſtified by his Works, according to St. James c. 2. 20, 21, 22. The Devils alſo believe and tremble; but wilt thou know, O vain Man, that Faith without works is idle? *Abraham* our Father, was he not juſtified by works offering *Iſaac* his Son upon the Altar? Thou ſeeſt that Faith did work with his works, and by the works the Faith was conſummated. *Here you are to Note, That the Scripture ſaith not, that works are conſummated by Faith, but Faith by Works:* whence v. 24. Do you ſee that by works a Man is juſtified, and not only by Faith. *Faith alone is not ſufficient. The ſame Coun-*

um

um docet mandata Dei non esse impossibilia, sed per gratiam Divinam possibilia; ex Phil. c. 4. v. 13. *Omnia possum in eo, qui me confortat.* Luc. cap. 1. v. 37. *Quia non erit impossibile apud Deum omne verbum*; Ezech. cap. 36. v. 27. *Et Spiritum meum ponam in medio vestri, & faciam, ut in præceptis meis ambuletis, & judicia mea custodiatis, & operemini.* Idem Concilium docet Plures observasse mandata Dei, ex Luc. cap. 1. v. 6. *Erant autem Justi ambo apud Deum, incedentes in omnibus mandatis, &c.* 1 Joan. cap. 3. v. 22. *Et quidquid petierimus accipiemus ab eo, quoniam manda-*

Council teacheth, that the Commandments of God are not impossible; but possible through divine Grace, from Philip 14. 13. I can all things through him that strengthneth me, *Luke* 1. 37. Because there shall not be impossible with God any word, *Ezech.* 36. 27. And I will put my Spirit within you, and I will cause you to walk in my Commandments, and keep my Judgments and do them. *The same Council teacheth, that many have kept Gods Commandments, from* Luke 1. 16. They were both just, walking in all the Commandments, *&c.* 1 *Joh.* 3. 22. And whatsoever we shall ask, we shall receive from him,

ta

ta ejus cuſtodimus. Scriptura non dicit in futuro *cuſtodiemus*, ſed in præſenti *cuſtodimus.*

21. *Similiter fateor in Miſſa offerri Deo verum, proprium, & propitium ſacrificium tam pro vivis, quam pro mortuis; & in ſanctiſſimo Euchariſtiæ Sacramento eſſe verè, realiter, & ſubſtantialiter corpus, & ſanguinem Chriſti ſimul cum anima, & divinitate, ibique fieri converſionem totius ſubſtantiæ panis in Corpus, & totius ſubſtantiæ vini in ſanguinem: quam converſionem Eccleſia Ca-*

becauſe we keep his Commandments. *The Scripture doth not ſay this in the future tence, we ſhall keep: but in the preſent, we keep.*

21. In like manner I confeſs, that in the Maſs is offer'd to God the true, proper and propitious Sacrifice, as well for the Living, as for the Dead: And that in the moſt Holy Sacrament of the Euchariſt, there is truly, really, and ſubſtantially the body and blood of Chriſt, together with his Soul and Divinity: and that there is made a Converſion of the whole ſubſtance of the Bread into the Body, and of the whole ſubſtance of the Wine into the Blood: which converſion the

tholica

tholica appellat Transſubſtantiationem. In omnibus his non conveniunt nobiſcum Calviniani, qui primò negant reperiri in ſcripturis nomen Miſſæ, quamvis reperiatur in Bibliis Hæbraicis *Nedeba*, quod eſt Idem ac *Miſſa*, ut verſati in lingua Hæbraica fatentur; ergo non ſolum nomen, ſed etiam res probatur ex *Deut.* c. 16. v. 10. *& celebrabis diem feſtum Hebdomadarum domino Deo tuo, oblationem ſpontaneam manus tuæ, quam offeres juxta benedictionem domini Dei tui.* Per Miſſam optime intelligimus oblationem, & ſacrificium, quod

Catholic Church calls Tranſubſtantiation. *In all theſe Particulars the Calviniſts accord not with us; for they firſt deny that the word Maſs is to be found in the Scriptures, altho there be found* Nedeba *in the Hebrew Bibles, which is the ſame thing as Maſs; as theſe that are knowing in the Hebrew Tongue confeſs: therefore not only the Name, but the thing is proved from* Deut. 16.10. And thou ſhalt celebrate the feaſts of Weeks to the Lord thy God, a free will offering of thy hands, which thou ſhalt offer according to the benedictions of the Lord thy God. *By Maſs we very well underſtand an Oblation, and a Sacrifice, which*

prę-

prædixit Malach. c. 1. v. 10. *quis eſt in vobis qui claudat oſtia, & incendat Altare meum gratuito?* & verſ. 11. *ab ortu enim Solis uſque ad occaſum, magnum eſt nomen meum in gentibus, & in omni loco ſacrificatur, & offertur nomini meo oblatio munda.* Gen. cap. 14. verſ. 18. *At vero Melchiſedech Rex Salem proferens panem & vinum, erat enim Sacerdos Dei altiſſimi.* Chriſtus ut implerentur prophetiæ, hoc ſacrificium inſtituit ex Matth. c. 26. v. 26. *Cœnantibus autem eis, accepit Jeſus panem, & benedixit, ac fregit, deditque diſcipulis ſuis, &c.* Celebrandi mandatum receperunt Apoſtoli

Malachy *foretold* c. 1. 10. *Who is among you that ſhuts his Gates, and kindles my Altar Gratis? and* v. 11. *From the riſing of the Sun to the ſetting of the ſame, great is my Name amongſt the Gentiles; and in every place there is ſacrific'd and offered to my name a clean oblation,* Gen. 14. 18. *And Melchizedech King of* Salem *bringing Bread and Wine, for he was the Prieſt of the moſt High God.* Chriſt, that he might fulfill the Prophecies, inſtituted this Sacrifice, Matth. 26. 26. *And whilſt they were at Supper,* Jeſus *took Bread and bleſſed and brake it, and he gave to his Diſciples, and the Apoſtles received the command*

ſtoli, ex Luke. c. 22. v. 19. *hoc facite in meam commemorationem*; & 1 Cor. c. 11. v. 25. *hoc facite quotieſcunque bibetis, &c.* Apoſtoli celebrarunt ex Act. c. 13. v. 2. *miniſtrantibus autem illis domino, &c.* Antechriſtus, & præcurſores ipſius impugnabunt hoc ſacrificium, & illud aboliri conabuntur juxta Dan. c. 9. v. 27. *& in dimidio Hebdomadæ deficiet hoſtia, & ſacrificium; & erit in templo abominatio deſolationis; uſque ad conſummationem, & finem perſeverabit deſolatio.* In lege Evangelica debent eſſe ſicut in veteri ſacri-

of Celebrating, Luke 22. 19. Do ye this in commemoration of me, and 1 *Cor.* 11. 25. Do this as often as you ſhall drink, *&c. and the Apoſtles celebrated from* Acts 13. 2. And as they were miniſtring to our Lord, *&c.* Antichriſt *and his fore-runners ſhall impugne this Sacrifice, and ſhall endeavour to aboliſh it, according to* Daniel c. 9. 27. And the midle of the week the Hoſt ſhall fail, and the Sacrifice: and there ſhall be in the Temple the abomination of Deſolation and the deſolations ſhall perſevere until the conſummation and end. *In the Evangelical Law as well as in Old, there ought to be Sacrificers;*

ficatores

ficatores secundum Isa. c. 61. v. 6. *Vos autem Sacerdotes Domini vocabimini, ministri Dei nostri dicetur vobis:* & c. 66. v. 21. *Et assumam ex eis Sacerdotes, & Levitas.* Altaria quoque debent esse ex Matth. c. 5. v. 23. *Si ergo offers munus tuum ad Altare, &c.* & homines, qui inserviant Altari ex primo *Cor.* c. 9. 13. *Nescitis quoniam qui in Sacrario operantur, quæ de sacrario sunt, edunt, & qui altari deserviunt, cum altari participant?* Isti altari deservientes sunt Episcopi, Presbyteri, & Diaconi, quibus etiam pertinet Ecclesiam gubernare, juxta *Act.* c. 20.

according to Isa. 61. 6. But you shall be called the Priests of the Lord, it shall be said to you, ye you are the Ministers of our God, and v. 66. 21. And I will take of them Priests and Levites. *There ought also to be Altars, from* Mat. 5. 23. If therefore thou offer thy Gift at the Altar, *&c. and men that must serve at the Altar,* 1 Cor. 9. 13. Know ye not that they which work at the Holy place, eat the things that are of the Holy place; and that they that serve the Altar participate of the Altar? *these working at the Altar are Bishops, Priests, and Deacons, to which it also belongs to govern the Church, according to* Acts 20. v. 28.

v. 28. *Attendite vobis, & universo gregi, in quo vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo.* 1 Tim. c. 5. v. 17. *Qui benè præsunt Presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo, & doctrina:* Act. c. 6. v. 6. *Hos statuerunt ante conspectum Apostolorum,* 1 Tim. c. 3. v. 8. *Diaconos similiter pudicos, &c.* Realitas Corporis Christi in Eucharistia probatur ex *Mat.* c. 26. v. 26. *Hoc est Corpus meum,* & v. 28. *Hic est enim Sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.* Idem

28. Take heed to your selves, and to the whole Flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his own blood. 1 *Tim.* 5. 17. The Priests that rule well, let 'em be esteemed worthy of double honour; especially they that labour in the word and doctrin. *Act.* 6. 6. These they did set in presence of the Apostles. 1 *Tim.* 3. 8. Deacons in like manner chast. *And the reality of the Body of Christ, in the Eucharist, is proved from* Mat. 26. 26. This is my Body; and *v.* 28. This is my Blood of the new Testament, which shall be shed for many unto remission of sins. *The*

pro-

probatur, Marc. c. 14. Luc. c. 22. 1 Cor. c. 10. Christus non est sicut sunt homines, nam non decipit, neque mentitur: ergo si promittit nobis verum Corpus suum, ut *Joan. c. 6. v. 52. & panis, quem ego dabo, caro mea est pro mundi vita*, necessario oportet, ut realiter adsit Corpus ipsius, quando dicit, *Hoc est Corpus meum*; alias enim promissum non adimpleret. Christus affirmat, & dicit esse Corpus suum, & Calvinianus negat: Cui ergo credam Christo, vel Calviniano? Hæc realis præsentia Corporis Christi est spiritualis, & Sacramentalis, ut non credamus comedere Corpus Christi, & Sanguinem ejus bi-

same is prov'd, Marc. 14. Luke 22. 1 Cor. 10. *Christ is not as men are, for he deceives not, nor lyeth: ergo, if he promiseth us his true body, as* John 6. 52. and the bread which I shall give you is my Flesh for the life of the World; *it necessarily behoves that his body be really present, when he saith*, This is my Body, *otherwise he did not fulfil his promise. Christ affirms and saies 'tis his* Body, *and a Calvinist denies it: Whom shall I believe, Christ or a Calvinist? This real presence of the Body of Christ is Spiritual and Sacramental; that we should not believe that we eat the Body of Christ, and drink his Blood, after the man-*

bere modo Capharnaitarum. Non corpus mortuum, ſed animatum recipimus ex Joan. cap. 6. v. 51. *Ego ſum panis vivus, qui de Cœlo deſcendi*, & 1 Corinth. cap. 6. v. 20. *Nunc autem Chriſtus reſurrexit à mortuis primitiæ dormientium*; ergo anima non ſeparatur à corpore. Hæc autem converſio videtur in Matth. cap. 26. v. 26. *Accepit Jeſus panem &c.* v. 27. *Et accipiens Calicem, &c.* Marc. cap. 14. Joan. cap. 6.

22. *Fateor etiam ſub una, vel altera tantum ſpecie recipi totum Corpus, & Sanguinem Chriſti, ac integrum, & verum eſſe Sacramentum: nam primi fideles communicarunt ſub uniça*

ner of the Capharnaits. We take a living, not a dead body, John 6. 51. *I am the living bread which came down from Heaven*, 1 Cor. 6. 20. Now hath Chriſt riſen from the Dead; the firſt fruits of them that ſleep; *therefore the Soul is not ſeparated from the Body. Now this Converſion is ſeen in* Matth. 26. 26. Jeſus *took Bread*, &c. v. 27. and taking the Chalice, *&c. Marc.* c. 14. *John* c. 6.

22. I confeſs alſo that the Body and Blood of Chriſt is received under either kind, and that it is a whole and true Sacrament; for the firſt faithful Chriſtians communicated under one

ſpecie

ſpecie, ex Act. cap. 20. v. 7.. *Una autem Sabbati cùm convenissent ad frangendum panem, Paulus disputabat cum eis.* Fractio illa panis erat Communio ſecundum omnes, & tamen de Calice nihil audimus, quia talis Communio erat bona juxta illud 1 Corinth. cap. 11. v. 27. *Itaque quicumque manducaverit panem hunc, vel biberit Calicem Domini indignè, reus erit corporis, & Sanguinis Domini.* Illa particula diſjunctiva, *vel*, ſatis oſtendit ſub unica ſpecie ſufficere Communionem; nam qui manducaverit indigne panem ſolum, vel biberit Calicem ſolum, reus erit Corporis, & Sanguinis Domini. Joan. cap.

kind, *Acts* 20. 7. And in the firſt of the Sabbath when we were aſſembled to break Bread, *Paul* diſputed with them. *All agree that this breaking of Bread was the Communion, and yet we hear nothing of the Chalice; becauſe ſuch a Communion was good,* 1 Cor. 11. 27. Therefore whoſoever ſhall eat this bread, *or* drink the chalice of our Lord unworthily, he ſhall be guilty of the Body and Blood of our Lord. This diſjunctive particle *or*, doth ſufficiently ſhew that the Communion is ſufficient under one kind; for whoſoever ſhall eat this Bread unworthily only, or drink this Cup only, ſhall be guilty of the Body and Blood of our Lord, *Joh.* 6. 59 this is the

6. v. 50. *Hic eſt Panis de Cœlo deſcendens, ut ſi quis ex ipſo manducaverit, non moriatur:* v. 51. *Ego ſum Panis vivus, qui de Cœlo deſcendi, ſi quis manducaverit ex hoc Pane, vivet in æternum,* v. 58. *Sicut miſit me vivens Pater, & ego vivo propter Patrem, & qui manducat me, & ipſe vivet propter me.* In iſtis authoritatibus nullam mentionem facit de Calice Scriptura, & tamen promittit nobis vitam æternam, & quod vivemus propter Chriſtum. Dixit Chriſtus, *bibite ex hoc omnes*, & non dixit *manducate ex hoc omnes:* quia partem panis, quem fregerat, dedit unicuique; quod non fecit de Calice: nam

Bread that deſcendeth from Heaven, that if any eat of it he die not, v. 51. I am the living Bread that came down from Heaven; if any Man eat of this Bread, he ſhall live for ever, v. 58. As the living Father hath ſent me, and I live by the Father, and he that eateth me, the ſame ſhall live by me. *In theſe Authorities the Scripture maketh no mention of the Chalice; and yet it promiſeth us life Eternal, and that we live by Chriſt. Chriſt ſaid,* drink ye all of this, *but ſaid not,* eat ye all of this; *becauſe he gave part of the Bread which he brake to every one; which he did not by the Chalice.*

cum

cum erat integer, cum dedit primum uni ex illis, ut biberet, & postea aliis successive juxta ordinem suum : propterea porrecto Calice primo illorum, dixit, *bibite ex hoc omnes*, scilicet vos omnes Apostoli ; quia ibi soli erant Apostoli, & non Laici. Ecclesia posset permittere, ut omnes fideles communicarent sub utraque specie ; sed non permittit non solum propter multa inconvenientia, quæ possent evenire, V. G. ex effusione, ex regionibus frigidissimis, ubi non est Vinum ; & ex Astemiis, qui non bibunt Vinum, sed etiam, ut fideles sciant, & credant sub unica specie contineri totum Corpus, & sanguinem

For it being full, he gave it first to one of them, that he should Drink, and then to others successively, according to their Order: Therefore giving the Chalice to the first of them, he said, drink ye all of this; *viz. all you Apostles: because there were only the Apostles and no Laymen. The Church may permit, that all faithful Christians might communicate under both kinds, but she permits it not, not only because of many inconveniencies which may happen; as for Example, by being spilt, or in cold Countries where there is no Wine, and the abstemious, who drink no Wine; but also that faithful Christians might know and believe that under*

Christi; non enim recipitur Corpus mortuum; ergo cum sanguine.

23. *Constantissimè teneo, & credo dari purgatorium, ibique animas detentas fidelium suffragiis adjuvari.* In his non conveniunt nobiscum Calviniani, sed probantur Matth. cap. 12. v. 32. *Qui autem dixerit contra Spiritum Sanctum, non remittetur ei, neque in hoc sæculo, neque in futuro.* Supponit scriptura remitti aliqua peccata in futuro sæculo; non peccata mortalia secundum omnes, ergo venialia: non in Cœlo,

one kind there is contained the whole Body and Blood of Christ; for 'tis not a dead body that is received, ergo with blood.

23. I most firmly hold and believe, that there is a Purgatory, and that the Souls detained there are help'd by the Prayers of the Faithful. *The Calvinists agree not with us in these things, but they are prov'd.* Matth. 12. 32. But he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come. *The Scripture supposes, that some sins are forgiven in the World to come; but all agree that they are not Mortal sins, ergo Venial: not in Heaven where no im-*

ubi

ubi nihil impuri repe-
tur, non in inferno
ubi nulla eſt redemptio;
ergo in aliquo tertio
loco, quod eſt purga-
torium. Philip. cap. 2.
v. 10. *Ut in nomine Je-
ſu genuflectatur Cæle-
ſtium, terreſtrium, &
infernorum.* Damnati,
& diaboli tremeſcunt,
ſed non genuflectunt:
ergo per infernum in-
telligitur purgatorium;
quia ſequitur v. 11. *&
omnis lingua confiteatur,
quia Dominus Jeſus
Chriſtus in gloria eſt
Dei Patris*; neque
damnati, neque diabo-
li hoc confitentur. 1
Cor. c. 3. v. 13. *& uni-
uſcujuſque opus, quale
ſit, ignis probabit.* Ignis
inferni non probat, ſed
in æternum cruciat;
neque ignis in fine
mundi, qui purgabit,

*pure thing is found, not
in Hell, where there is no
Redemption, ergo in
ſome third place, which
is Purgatory*, Phil. 2.
10. That in the Name
of Jeſus every knee
ſhall bow, of the Ce-
leſtials, Terreſtrials, &
Infernals. *The damned
and Devils tremble, but
bow not their knee, ergo
by Infernals is ſignified
Purgatory; becauſe it
follows*, v. 11. And e-
very Tongue confeſs
that our Lord Jeſus
Chriſt is in the Glory
of God the Father;
*neither the damned nor
Devils confeſs this*, 1
Cor. 3. 13. And the
work of every one of
what kind it is the fire
ſhall try. *Hell fire
tries not, but Torments
to all Eternity: Nei-
ther the fire of Doomſday*

& non probabit; & v. 15. *ipse autem salvus erit, tamen quasi per ignem.* Zach. c. 9. 11. *tu quoque in sanguine testamenti tui, emisisti vinctos tuos de lacu, in quo non est aqua.* In Bibliis Calvinianorum legitur *de fossa*, & non *de lacu*, ut non advertatur purgatorium. c. 13. v. 9. *& ducam tertiam partem per ignem, & uram eos sicut uritur argentum, & probabo eos sicut probatur aurum.* Si igitur datur purgatorium, orandum est pro defunctis, mach Juxta 2. Matth. cap. 12. v. 46. *Sancta ergo, & salubris est cogitatio pro defunctis exorare,*

mach:

which will purge, but not try, & v. 15. But himself shall be saved, yet so as by fire, *Zach.* 9. 11. Thou also in the Blood of thy Testament hast brought thy bound ones out of Lake, wherein there is no Water. *In the Calvinists Bibles the word is Pit, and not* Lake, *that Purgatory might not be noted thereby*, and c. 13. 9. And I will lead the third part through the fire; and I will burn them as Silver is burnt; and I will prove them as Gold is proved. *Now if there be a Purgatory, we must pray for the defunct, according to* 2 Matth. 12. 46. It is therefore an holy and wholesome Cogitation to pray for the

ut

ut a peccatis ſolvantur. Probavi ſupra traditiones, & authoritatem Eccleſiæ circa ſenſum ſcripturæ: ergo non valet argumentum calvinianorum, quod ſcilicet libri Machabæorum non ſint Canonici, cum tales determinentur ab Eccleſia. 1 Joan. c. 5. v. 16. *qui ſcit fratrem ſuum peccare peccatum non ad mortem, petat, & dabitur ei vita peccanti non ad mortem.* Pro illis, qui peccant ad mortem, id eſt mortaliter, debemus ſemper orare, ut convertantur: ergo quando ſcriptura non præcipit orare pro illis, qui peccant mortaliter, ſed

Dead, that they may be loos'd from their ſins. *I have prov'd before the Traditions and Authority of the Church about the ſence of Scripture; ergo the Calviniſts Agument is of no force* (viz.) *that the Books of the* Macchabees *are not Canonical, when as they are ſo de-determined to be by the Church,* 1 John 5. 16. He that knoweth his Brother to ſin a ſin not unto Death; let him aſk and life ſhall be given him, ſining not to Death. *For thoſe who ſin unto death, that is, Mortally, we ought alwaies to pray that they may be converted; ergo when the Scripture commands not to pray for them that ſin Mortally, but for*

pro

pro illis, qui non peccant ad mortem, intelligit defunctis, quibus non datur venia, si sint mortui in peccato mortali, sed bene si sint mortui in gratia cum peccato veniali.

those that sin not to death; 'tis to be understood it speaks of the defunct for whom there is no Pardon, if they dyed in Mortal sin; but well and good if they dy'd in grace with Venial sin.

24. *Similiter teneo, & credo sanctos regnantes cum Christo honorari, ac invocari debere, eosque Orationes Deo pro nobis offerre, ac reliquias eorum venerandas esse.* In his non conveniunt nobiscum Calviniani, sed probantur Joan. c. 12. v. 26. *Si quis mihi ministraverit, honorificabit eum Pater meus.* Si Deus honorat sanctos, a fortiori homines debent honorare eos,

24. In like manner I hold and believe, that the Spirits reigning with Christ, ought to be honoured and invoked; and that they offer Prayers to God for us, and that their Reliques are to be Worshiped. *The Calvinists agree not with us in these things; but they are proved,* John 12. 26. If any Man Minister to me, my Father will honour him: *If God honours the Spirits, certainly men ought to honour*

&c

& etiam adorare ſicut *Lot* adorabat Angelos, Gen. c. 19. v. 2. *qui cum vidiſſet eos ſurrexit, & ivit obviam eis, adoravitque pronus in terram, & dixit, obſecro domini declinate in domum pueri veſtri, & manete ibi.* Lot invocavit angelos, v. 18. *quæſo Domine mi, quia invenit ſervus tuus gratiam coram te, & magnificaſti miſericordiam tuam, quam feciſti mecum, ut ſalvares animam meam, &c.* Invocantur ſancti, & exaudiunt nos; nam Angelus reſpondet v. 21. *ecce etiam in hoc ſuſcepi preces tuas, ut non ſubvertam*

them, and alſo ... them, as Lot *ador'd the Angels*, Gen. 19. 2. Who when he ſaw them, roſe up and went to meet them, and ador'd flat upon the Earth, and ſaid, I beſeech my Lords to turn into the Houſe of your Servant, and remain there. *Lot invok'd the Angels*, v. 18. I beſeech my Lord, becauſe thy ſervant hath found grace in thy ſight, and haſt magnifi'd thy mercy which thou haſt ſhewed me, that thou wouldſt ſave my Soul. *Saints are invocated and they hear us, for the Angel anſwereth*, v. 21. Behold alſo herein I have accepted thy Prayers, that I will not ſubvert the Ci-

urbem

urbem pro qua locutus es. Angelus non dicit, ut *Deus non subvertat urbem*, sed *ut non subvertam*, ad ostendendum, quod Deus vult gratias fieri mediantibus sanctis, & consequenter sunt invocandi, Ju. cap. 6 v. 13. *obsecro mi Domine, si dominus nobiscum est, cur apprehenderunt nos hæc omnia?* v. 17. & 16. *si inveni, inquit, gratiam coram te, da mihi signum, quod tu sis, qui loqueris ad me: nec recedas hinc, donec revertar ad te portans sacrificium, & offerens tibi.* Hæc verba clara non sunt Patrum, sed scripturæ sacræ; dicant ergo quid velint Calvity, for which thou hast spoken. *The Angel doth not say, that God should not subvert the City, but that I will not: to shew that God will have grace shewn through the Mediations of Saints, and consequently they are to be invocated.* Jud. 6. 13. I beseech my Lord, if our Lord be with us, why have all these things befallen us? v. 17. 18. If I have found grace in thy sight, give me a sign, that it is thou that speakest to me: neither go from hence till I return to thee, bringing a Sacrifice and offering to thee. *These clear words are not the words of the Fathers, but of the sacred Scripture; let the Calvinists therefore say*

niani,

niani, Gen. c. 48. 16. *Angelus, qui eruit me de cunctis malis, benedicat pueris istis; & invocetur super eos nomen meum, nomina quoque patrum meorum Abraham, & Isaac,* Nota, quod Jacob vult, ut invocetur nomen sanctorum mortuorum, nempe Abraham, & Isaac, Luc. c. 16. v. 24. *Pater Abraham miserere mei.* Abraham non reprehendit invocationem divitis, sed solum filii nomine suadet ei, ut recordetur bonorum suorum in vita, & similiter malorum Lazari. Job. c. 5. v. 1. *Voca ergo, si est qui tibi respondeat, & ad aliquem Sanctorum*

what they will, Gen. 48. 16. The Angel that brought me out of all evils, bless these Children, and let my name be call'd upon by them, and the names also of my Fathers, *Abraham* and *Isaac. Note that* Jacob *will have the names of dead Saints call'd upon, to wit,* Abraham *and* Isaac, *Luk.* 16. 24. Father *Abraham* have mercy on me. Abraham *did not reprehend the rich mans Invocation, but only in the name of a Son, perswades him that he would remember the good things he had in his life time; and the bad ones likewise of* Lazarus, Job 5. 1. Call now, and see if there be any that will answer thee, and to which of the

conver-

convertere? Mar. c. 15. v. 26. *ecce Eliam vocat.* Calviniani in hoc sunt pejores Judæis, quia isti credebant, & admittebant invocationem sanctorum, cum sancti cognoscant necessitates nostras; nam legitur Luc. c. 15. v. 7. *dico vobis, quod ita gaudium erit in Cœlo super uno peccatore pœnitentiam agente, quam super nonaginta novem Justis, qui non indigent pœnitentia:* ergo ut gaudeant sancti, debent prius cognoscere. v. 10. *Ita dico vobis, gaudium erit coram Angelis Dei super uno peccatore pœnitentiam agente.* Cornelio loquitur Angelus, Act. c. 10. v. 4. *Orationes tuæ, & eleemo-*

Saints wilt thou turn? *Mark* 15. 36. Behold he calleth *Elias. The Calvinists herein are worse than the Jews; because they believ'd and admitted of the Invocation of Saints; seeing the Saints know our necessities;* For 'tis written, *Luke* 15. 7. I say to you, that even so there shall be joy in Heaven upon one sinner that doth Penance, than upon ninety nine just that need no Penance. Ergo, *That the Saints rejoyce, they must first know for what.* And v. 10. So I say to you, there shall be joy before the Angels of God upon one sinner that doth Penance. *The Angel speaketh to* Cornelius, *Acts* 10. 4. Thy Prayers and thy Alms-

mosyna

moſyne tuæ aſcenderunt in memoriam in conſpectu Dei. Hoc Angelus non poterat dicere, niſi prius ſciviſſet. Matth. c. 2. v. 13. *Angelus loquitur Joſepho ſurge, & accipe puerum, & matrem ejus, & fuge in Ægyptum.* v. 20. ait; *defuncti ſunt enim, qui quærebant animam pueri.* Gen c. 22. v. 12. *Nunc cognovi, quod times Deum.* Angeli cognoſcunt, & ſancti quoque; nam legitur Luc. c. 20. v. 36. *æquales enim Angelis ſunt.* 1 Reg. c. 9. v. 19. *ego ſum videns, aſcende ante me in excelſum, vt comedatis mecum hodie, & dimittam te mane, & omnia, quæ ſunt in corde tuo indicabo tibi.* Non ſo-

deeds are aſcended into remembrance in the ſight of God. *This the Angel could not have ſaid, unleſs he had firſt known,* Mat. 2. 13. *The Angel ſpeaks to* Joſeph, *and ſaid,* Arile, and take the Child and his Mother, and flee into *Ægypt.* v. 20. *he ſaith,* For they are dead that ſought the life of the Child, *Gen.* 22. 12. Now I know that thou fear'ſt God. *Angels know, and likewiſe the Saints: for* Luke 20. 36. They are equal to Angels. 1 *Reg.* 9. 19. I am the ſeer, go before me on the high place, that ye may eat with me to day; and to morrow I will let thee go; and all things that are in thy heart, will I declare to thee. *The Saints*

lum

lum ſancti cognoſcunt nos, & neceſſitates noſtras, ſed Deo permittente, ſunt ſcrutatores cordium. Prophetæ in vivis multa cognoſcebant, ac prophetizabant; cur ergo ſancti divina eſſentia fruentes, non poterunt in ea, tanquam in ſpeculo etiam videre, & cognoſcere plura, & altiora? ſiquidem Divus Paulus 1 Cor. c. 13. v. 9. ait: *ex parte enim cognoſcimus, & ex parte prophetamus: cum autem venerit quod perfectum eſt, evacuabitur quod ex parte eſt.* Si ergo ſancti cognoſcunt, orant etiam pro nobis: Zach. c. 1. v. 12. *& reſpondit Angelus Domini, & dixit, Domine exercituum, uſquequo*

do not only know us and our neceſſities; but God permitting, they are ſearchers into our hearts. The Prophets, while alive, knew many things, & propheſied; why therefore may not the Saints enjoying the divine eſſence, in that as in a looking glaſs, ſee and know more and higher things? For St. Paul 1 *Cor.* 13. 9. *ſays,* For in part we know, and in part we Prophecy; but when that ſhall come that is perfect, that ſhall be made void that is in part. *If therefore the Saints know, then they alſo pray for us,* Zach. 1. 12. And the Angel of our Lord anſwered, and ſaid, how long Lord of Hoſts wilt thou not be mercyful

tu

te non misereberis Jerusalem, & urbium Juda, quibus iratus es. 2 Mach. c. 15. v. 14 hic est, qui multum orat pro populo, & universa sancta civitate Jeremias Propheta. Apocal. capit. 5. vers. 8. & Viginti quatuor seniores ceciderunt coram agno, habentes singuli citharas, & phialas aureas plenas odoramentorum, quæ sunt orationes sanctorum. capit. 8. v. 3. & data sunt illi incensa multa, ut daret de orationibus sanctorum omnium super Altare aureum, quod est ante thronum Dei: vers. 4. ascendit fumus incensorum de orationibus sanctorum de manu Angeli coram Deo. Cur igitur venerandæ etiam non erunt reliquiæ san-

to Jerusalem, and the Cities of Judæa, with which thou art angry. 2 Machab. 15. 14. This is Jeremias the Prophet, who prayeth much for the people, and all the holy City. Apocal. 5. 8. And the twenty four Seniors fell before the Lamb, having every one Harps, and golden Viols full of Odours, which are the Prayers of Saints. Cap. 8. 3, 4. And there were given to him many Incenses, that he should give of the Prayers of all Saints upon the Altar of Gold, which is before the Throne of God: And the smoke of the Incenses of the Prayers of the Saints ascended from the hand of the Angel before God. *Why therefore are not the Reliques*

ctorum? siquidem habetur Matth. capit. 9. vers. 20. *& ecce mulier, quæ sanguinis fluxum patiebatur duodecim annis, accessit retro, & tetigit fimbriam vestimenti ejus.* Vers. 21. *Dicebat enim intra se, si tetigero tantum vestimentum ejus, salva ero.* Nos quoque Catholici dicimus reliquias sanctorum nobis prodesse non solas, sed cum fide; nam Christus respondit vers. 22. *Confide filia, fides tua te salvam fecit*, capit. 14. v. 36. *& rogabant eum, ut vel fimbriam vestimenti ejus tangerent.* Act. capit. 19. vers. 12. *Ita ut etiam*

of Saints to be worshipped? For Matth. 9. 20. And behold a woman who was troubled with an Issue of Blood twelve years, came behind and touched his Garment, v. 21. For she said within her self, if I shall touch only his Garment I shall be safe. *And we Catholics say also, that the reliques of Saints do not profit us alone, but with Faith: for Christ answered*, vers. 22. Have a good heart Daughter, thy Faith hath made thee Safe, c. 14. 36. And they besought him that they might touch but the hem of his Garment, and whosoever did touch were made whole, *Acts* 19. 12. So that there were

super

super languidos deferrentur à corpore ejus sudaria, & semicinctia, & recedebant ab eis languores, & spiritus nequam egrediebantur. Hæc omnia non faciebant tactu Corporis Christi, sed Pauli, qui prius Ecclesiæ fuerat persecutor. Quomodo igitur Calviniani irridemt nos, & non credunt, quando Sanctorum reliquias ponimus super infirmos, & à diabolo obsessos? Dicunt in necessitatibus nostris recurrendum esse immediate ad Deum. Fateor tanquam ad Authorem principalem gratiarum, sed propter humilitatem nostram, non male recurrimus ad sanctos tanquam simplicia media, & Dei amicos, ut proba-

also brought from his body Napkins, or Handkerchiefs upon the Sick, and the diseases departed from them, and the wicked Spirits went out. *All these things were not done by the touch of the body of Christ, but Paul who was first a persecutor of the Church. Why therefore do the Calvinists deride us, and do not believe, when we lay the Reliques of Saints upon the Diseased, and possessed with the Devil? But they say, that in our necessities we are to have recourse immediately to God. I confess it, as to the principal Author of all Grace; but for humility sake, we do not ill in having recourse to the Saints as means, and friends of God, as 'tis*

tur 4. Regum capit. 3. vers. 11. *estne hic Propheta Domini, ut deprecemur Dominum per eum?*

25. *Certe affirmo Christi, Beatissimæ Mariæ semper Virginis, ac sanctorum imagines retineri penes nos debere, debitoque honore venerandas esse.* In his non conveniunt nobiscum Calviniani, sed probantur Matth. capit. 22. vers. 20, & 21. *& ait illis Jesus, cujus est imago hæc, & superscriptio? Dicunt ei Cæsaris; tunc ait illis; reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo.* Si igitur fuisset imago, & superscriptio

proved, 4 Reg. 3. 11. Is not this the Prophet of the Lord, that we may entreat our Lord by him?

25. I certainly affirm, That the Images of Christ, the most blessed *Mary*, always a Virgin, and of the Saints, ought to be retained by us, and to be Worshipped with due honour. *The Calvinists accord not with us in these things, but they are proved* Mat. 22. 20, 21. And Jesus saith to them, whose is this Image and Superscription? They say to him *Cæsars*; then he saith to them, Render therefore the things that are *Cæsars* to *Cæsar*; and the things that are Gods to God. *If therefore it had been the Im-*

Dei

Dei, ut talis veneranda fuisset. Exod. capit. 25. vers. 18. *duos quoque Cherubim aureos, & productiles facies ex utraque parte oraculi.* In Templo ponebantur Cherubim, qui sunt puri spiritus, & non ponemus sanctos habentes corpus sicut nos, licet impassibile? Psal. 98. vers. 5. *Exaltate Dominum Deum nostrum, & adorate scabellum pedum ejus; quoniam sanctum est.* Hic non tantum imaginem Domini nostri adorare debemus, sed scabellum ejus, & scriptura affert rationem; quia *sanctum est:* sic adoramus, & veneramur reliquias, corpora, & membra sanctorum, quia fuerunt Templa Spiritus sancti.

age and superscription of God, as such it ought to have been worshipped. Ex. 25. 18. Two golden Cherubims also, and of beaten work shalt thou make them on each part of the Oracle. *The Cherubim were placed in the Temple, who are pure Spirits, and shall we not place Saints having bodies like us tho impassible?* Psal. 98. 5. Exalt the Lord our God, and adore his Foot-stool; because it is Holy. *Here we ought not only to adore the Image of our Lord, but his Foot-stool; and the Scripture brings a reason, because 'tis Holy: So we adore and Worship the Reliques, Bodies & members of the Saints, because they were the Temple of the Holy Ghost.*

26. *Pariter affirmo indulgentiarum potestatem fuisse à Christo communicatam, ac traditam Ecclesiæ, usumque earum populum Christianò salubberrimum esse.* In hoc non conveniunt nobiscum Calviniani, sed probatur Mat. capit. 16. vers. 19. *& quodcumque ligaveris super terram, erit ligatum & in Cœlis, & quodcumque solveris super terram, erit solutum & in cœlis.* Petrus non poterat super terram ligare Justum, id est, facere ut non amplius esset Justus, neque solvere injustum, id est, facere ut esset Justus; quia hoc dependet à gratia; ergo Christus dabat Petro potestatem ligandi peccatorem actualem excommuni-

26. In like manner I affirm, that the power of Indulgences was Communicated and delivered to the Church by Christ; and that their use is very safe for Christian People. *The Calvinists agree not with us in this; but 'tis proved,* Matth. 16. 19. And whatsoever thou shalt bind upon Earth, shall be bound also in Heaven, *&c.* Peter *could not bind a just man upon Earth, i. e. make him that he should be no longer just; neither loose an unjust Man, that is, make him become just; because this depends upon Grace:* ergo, *Christ gave actual power to* Peter, *of binding a sinner by Excommunicati-*

cationc,

catione, vel absolvendi peccatorem præteritum, aut etiam ligandi eum gratiarum restrictione, quæ non sunt aliud nisi indulgentiæ, per quas peccator præteritus, seu Justus actualis solvitur à pœnis sibi debitis. Ex hoc clare patet indulgentiarum usum populo Christiano esse saluberrimum.

27. *Recognosco sanctam Catholicam, & Apostolicam Romanam Ecclesiam esse matrem, & magistram omnium Ecclesiarum: promittoque, ac juro veram obedientiam Pontifici Romano Successori Petri, Principis Apostolorum, & Christi Vicario. Similiter recipio, & profiteor indubitanter om-*

on, or of absolving him from his sins past, or also of binding by a restriction of Grace, which are no other than Indulgences, by which the former sinner, and the actual just Man are loosed from the punishments due to them. From whence it appears that the use of Indulgences is very safe to Christian People.

27. I acknowledge the Holy Catholic and Apostolic Roman Church to be the Mother and Mistress of all Churches; and I promise and swear true Obedience to the Roman High Priest, the Successor of St. *Peter*, the Prince of the Apostles, and Vicar of Christ; in like manner, I receive and pro-

nia alia tradita, definita, & declarata à Sacris Canonibus, & Conciliis universalibus, ac præcipuè Tridentino : simulque condemno rejicio, & anathamatizo omnia contraria, & omnes Hæreses condemnatas, rejectas, & anathematizatas ab Ecclesia. In his non conveniunt nobiscum Calviniani, sed probantur Rom. cap. 1. v. 8. *Primum quidem gratias ago Deo meo per Jesum Christum pro omnibus vobis ; quia fides vestra annunciatur in universo mundo.* Si fides Romanæ Ecclesiæ Juxta D. Paulum annunciatur in universo mundo, debet necessario esse Mater, &

fess undoubtedly all other things deliver'd, defin'd and declar'd by Sacred Canons, and universal Councils ; and especially, the Council of Trent: And with them I condemn, and reject and anathematize all things contrary, and all Heresies condemn'd, rejected, and anathematiz'd by the Church. *In these things the Calvinists agree not with us ; but they are prov'd* Rom. 1. 8. First I give thanks to my God through Jesus Christ for all you, because your Faith is renowned over all the World. *If the Roman Faith according to St. Paul, be renowned in the whole World, it ought necessarily to be the Mother*

Magistra

Magistra omnium Ecclesiarum, & consequenter obedire debemus Pontifici Romano tanquam Majori, quamvis se vocet servum servorum Dei, Juxta Luc. capit. 22. vers. 26. *Sed qui Major est in vobis, fiat sicut minor, & qui præcessor est sicut ministrator.* Matth. cap. 23. vers. 11. *qui major est vestrum erit minister vester.* Ex parte Pontificis videmus, quod debet esse humilis, sed ex parte nostra videmus quid faciendum sit. Rom. capit. 13. v. 1. & 2. *Omnis anima potestatibus sublimioribus subdita sit: non est enim potestas, nisi à Deo: quæ autem sunt à Deo ordinata sunt. Itaque qui resistit potestati, Dei ordinationi*

and Mistris of all Churches, and consequently we ought to obey the Pope, as the greater, tho he call himself the servant of the servants of God, according to Luke 22. 26. But he that is the greater among ye, let him become as the younger, and he that is the leader, as the waiter. *Matth.* 23. 11. He that is the greater of you shall be your Servant. *On the Pope's part we see that he must be humble, but on our parts, we see what is to be done,* Rom. 13. 1. 2. Let every Soul be subject to the higher Powers, for there is no power but of God, and those that are of God, are ordained. *Therefore he that resisteth the power,*

dinationi resistit: qui autem resistunt, ipsi sibi damnationem acquirunt. In istis duobus versiculis, Scriptura intelligit duo, nempe potestatem sublimiorem, & potestatem ut sic: Calviniani vero, & præcipue Lutherani ut assentatores, & non sinceri, tribuunt has sententias Magistratui, sed est falsum; nam quamvis debeamus obedire potestati seu Magistratui ordinato a Deo, debemus tamen prius obedire potestati sublimiori, scilicet Ecclesiæ, ordinatæ etiam immediatius à Deo. Quomodo ergo obedietimus Ecclesiæ, seu corpori in confuso, nisi recognoscamus caput? Caput Deus, & homo fuit, & est, atque erit

resisteth the ordinance of God; and they that resist purchase to themselves Damnation. In these 2 verses the Scripture means two things, i. e. *the high power, and power as power: But the Calvinists, and chiefly the Lutherans, as flatterers and not sincere; attribute these sentences to the Magistrate, but falsely; for altho we ought to obey the power, or Magistrate ordain'd by God, yet we ought first to obey an higher power,* i. e. *the Church, more immediately ordain'd by God. How therefore shall we obey the Church, or a body in General, unless we acknowledge the Head? The head God and Man, was and is, and shall be, to wit,*

sci-

ſcilicet Chriſtus; caput homo ſolum fuit Petrus, ſed non eſt: ergo loco Petri aliquis debet eſſe caput homo. Ut caput ſit Petrus debet eſſe primus; ſed eſt primus, Matth. c. 10. v. 2. *Duodecim autem Apoſtolorum ſunt hæc, primus Simon, qui dicitur Petrus*: ergo eſt caput & princeps Apoſtolorum, & conſequenter ſucceſſor ipſius, erit caput homo Eccleſiæ, ac Chriſti Vicarius, ſicut fuit ipſemet Petrus. Suppoſitis, & ſimul probatis iſtis, non diſconveniunt nobiſcum Calviniani in aliis hic poſitis.

Christ: The head only Man, was Peter, *but he is not in being*, ergo *in the place of* Peter *ſome man ought to be head; that* Peter *be Head, he ought to be the firſt, but he is the firſt*, Matth. 10. 2. The Names of the 12 Apoſtles be theſe. Firſt, *Simon* who is called *Peter*, ergo *he is Head and Prince of the Apoſtles, and conſequently his Succeſſor ſhall be a Man head of the Church, and Vicar of Chriſt as* Peter *himſelf was. Theſe things being ſuppoſed and Proved, likewiſe the Calviniſts diſagree not with us in other things here laid down.*

28. *Tandem promitto voveo, & juro (Deo Juvante) conſtantiſſime*

28. Laſtly, I promiſe vow and ſwear (God helping me) re-

retinere, ac profiteri hanc veram Catholicam fidem (extra quam nemo salvari potest) integram, & inviolabilem usque ad mortem, quam nunc vere teneo, & voluntarie profiteor: procuraboque omnibus viribus meis, ut teneatur, doceatur, ac prædicetur ab omnibus curæ meæ subditis, aut ab illis, qui, ratione officii mihi pertinebunt. Faxit Deus, & Christi Evangelia sint mihi in testimonium omnium, quæ teneo, doceo, credo, & profiteor juxta purissimam mentem sanctæ matris nostræ Catholicæ, & Apostolicæ Romanæ Ecclesiæ. In hoc non conveniunt nobiscum Calviniani, sed probatur

most constantly to hold and profess this true Catholic Faith (out of which no man can be saved) whole and inviolably till my death; which I now truly hold and voluntarily profess; and shall procure with all my power that it be held, taught, and preached by all subject to my care; or by others who by reason of Office shall belong to me, so God help me, and the Gospels of Christ be witnesses for me in all things that I hold, teach, believe, and profess according to the most pure mind of our Holy Mother, the Catholic and Apostolic Roman Church. *Herein the Calvinists agree not with us, but*

Hebr.

Hebr. cap. 10. v. 38. & 39. *Justus autem meus ex fide vivit, quod si subtraxit se, non placebit animæ meæ.* Subtractio à fide non placet Deo; ergo cum fides sit unica, debet esse unica Ecclesia, à qua fideles non possint subtrahi, & extra quam non sit salus, contra Calvinianos, qui volunt Catholicos Romanos salvari posse in sua Ecclesia. Ex quo argumento constantissimus Catholicus Romanus remansit Henricus IV Galliarum Rex, nam dixit: *secundum Romanos Catholicos non possum salvari extra eorum Ecclesiam, & secundum Calvinianos possum salvari in Ec-*

we prove it. Heb. 10. 38. 39. But my just liveth in Faith, but if he withdraw himself he shall not please my Soul. *With-drawing from the Faith pleaseth not God, ergo since Faith is one, the Church ought to be one: from which the faithful may not be withdrawn, and without which there is no Salvation. Against the Calvinists, who allow that Roman Catholics may be saved in their own Church. From which Argument* Hen. 4. *King of* France *remained a most constant Roman Catholic; for said he, according to the Roman Catholics, I cannot be saved out of their Church, and according to the Calvinists I may be saved in the*

clesia

cleſia Romana; ergo ſecurius eſt ut remaneam in ea. Marc. cap. 16. verſ. 16. *Qui crediderit, & Baptizatus fuerit, ſalvus erit; qui verò non crediderit, condemnabitur.* Contra Scripturam, & ſenſum communem volunt Calviniani duo contradictoria eſſe ſimul vera; cum enim fides ſit unica & indiviſibilis, volunt, quod Catholicus Romanus poſſit in ſua fide ſalvari, & ſimul Calviniani in ſua.

Roman Church; ergo 'tis more ſecure for me to remain therein. Marc. 16. 16. He that believeth, and is Baptized ſhall be ſaved; but he that believeth not ſhall be condemned. *Now the Calviniſts even againſt Scripture and common ſence would have two contradictories to be both true at once; for when as Faith is one and indiviſible, they would have it that a Roman Catholic may be ſaved in his Faith, and likewiſe a Calviniſt in his.*

29. His omnibus ſupra viſis & probatis, non ex ſacra Scriptura, ſuſtineo Calvinianos nullo modo poſſe aliquam rem inter nos,

29. *Having proved all the aforeſaid points, not from the Authority of the Fathers; but from the Holy Scripture, I do averr that the Calviniſts can no waies prove*

&

& ipſos controverſam ex ſcriptura probare, ſed econtra evidentiſſime probabo contrarium. Incipio.

any thing controverted between us and them from Scripture; but contrariwiſe I will moſt evidently prove the contrary. I begin.

THE

Calvinianorum Doctrina.

30. IN Articulo Quarto Confessionis fidei Calvinianorum dicitur: *recognoscimus hos libros esse Canonicos, nempe Genesim, Exodum, & alios, in articulo tertio contentos tanquam certissimam fidei nostræ normam, non tam propter communem consensum Ecclesiæ, quam propter testimonium, & suasionem interiorem Spiritus Sancti, qui fecit nos discernere eos ab aliis libris Ecclesiasticis Tobiæ, Machabæorum,*

The Doctrin of the Calvinists.

30. *IN the fourth Article of the Calvinists confession of faith it is said:* We acknowledge those Books to be Canonical, to wit, the Book of *Genesis*, *Exodus*, and others contained in the third Article, as a most certain rule of Faith, not so much for the Common consent of the Church; as for the Testimony, and internal motion of the Holy Ghost, who made us know those as Canonical from other Ecclesiastical Books as are those of *Job*,

 rum,

rum, & Sapientiæ, supra quos, quamvis sint utiles, nullus fidei articulus fundare possit. Hæc omnia non possunt Calviniani probare ex scriptura; non enim probatur ex scriptura Genesim, Exodum, & alios libros esse Canonicos, neque esse fidei normam certissimam propter testimonium & suasionem interiorem Spiritus Sancti, qui facit discernere eos ab aliis libris Ecclesiasticis: Sed econtra nullus liber reputatur Canonicus, nisi per communem consensum Ecclesiæ, Matth, cap. 28. v. 17. *Quod si non audierit eos, dic Ecclesiæ: si autem Ecclesiam non audierit, sit tibi sicut ethnicus, & publicanus.* Si ergo

Machab, and *Sapientiæ*, upon which altho they be useful, we cannot ground any Article of Faith. *The Calvinists cannot prove all those things by Scripture; for it is not proved by Scripture that the Books of* Genesis, Exodus, *and others are Canonical, neither that they are a certain rule of Faith, for the Testimony and interior suasion of the Holy Spirit, by which they know distinctly those from other Ecclesiastic Books: But contrariwise, there is no Book reputed to be Canonical, but by the common consent of the Church.* Matth. c. 18. v. 17. But if he will not hear the Church, let him be to thee as the Heathen and Publicanus

nolumus esse ethnici, & publicani, debemus audire Ecclesiam determinantem libros Canonicos; & non spiritum phantasticum Calvinianorum, cum interior illa suasio Spiritus Sancti non probetur ex scriptura, sed bene consensus communis Ecclesiæ, Deut. c. 32. v. 7. *Interroga patrem tuum, & annunciabit tibi, majores tuos, & dicent tibi:* 1 Joan. cap. 4. v. 1. *Charissimi nolite omni spiritui credere.* Malunt Calviniani credere spiritui suo phantastico, quam Ecclesiæ, & scripturis, quamvis clamare pro scripturis semper fin-

lican. *If therefore we won't be Ethnicks and Publicans, we ought to hear the Church, defining such Books to be Canonical, and not the Phantastical Spirit of the Calvinists; seeing that interior motion of the Holy Spirit cannot be proved out of Scripture, and the common consent of the Church is easily proved out of it.* Deut. c. 32. v. 7. Ask thy Father and he will declare to thee; thy Elders, &c. 1 *Joan.* c. 4 v. 1. Ye dearest believe not every Spirit, but prove the Spirits if they be of God. *The Calvinists will rather believe their own Phantastical Spirits, than the whole Church and Scripture; altho they boast to have Scripture for*

gant, Jerem. cap. 23. *Nolite audire verba prophetarum, qui prophetant vobis & decipiunt vos, visionem cordis sui loquuntur, non de ore Domini.* Visionarii sunt Calviniani, & non de ore Domini loquentes, Act. cap. 15. v. 28. *Visum est enim Spiritui Sancto, & nobis nihil ultra imponere vobis oneris, quam hæc necessaria.* Prius visum est Spiritui Sancto, deinde Ecclesiæ, & non spiritui particulari Calvinistico admittere inter canonicos libros Tobiæ, Machabeorum, & Sapientiæ, non oneris, sed necessitatis causa,

themselves. Jer. c. 23. v. 16. Hearken not unto the words of the Prophets that Prevesie unto you, they make you vain: they speak a vision of their own heart, and not out of the Mouth of the Lord. *The Calvinists are visioners and don't speak out of the Mouth of our Lord.* Act. c. 13. v. 28. For it hath seemed good to the Holy Ghost and to us, to lay no further burthen upon you than necessary things. *First, it was seen to the Holy Ghost, and then to the Church, and not to the Particular Spirit of the Calvinists; to admit amongst the Canonical the Books of* Tobie Mach. *and* Sapientiæ, *not as a Burthen but for*

2 Pet.

2 Pet. c. 1. v. 21. *Sed Spiritu sancto inspirati, locuti sunt Sancti Dei homines:* estne igitur rejiciendus consensus communis Ecclesiæ ob particulare testimonium in scriptura non fundatum? Heb. c. 13. v. 7. *Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei.*

31. In articulo quinto dicitur: *Scriptura sacra est norma omnis veritatis, continens omne necessarium ad Dei obsequium, & salutem nostram: non est licitum hominibus, nec etiam Angelis aliquid ei addere, minuere, vel mutare; omnia enim exa-*

necessitiés sake. 2 Pet. c. 1. v. 21. But the Holy Men of God spake, inspired with the Holy Ghost, *ought we therefore to reject the common consent of the Church for a Particular Testimony not contained in Scripture?* Heb. c. 13. v. 7. Remember your prelates which have spoken the word of God to you; *the end of whose conversation, &c.*

31. *It is said in the fifth Article,* The Holy Scripture is the rule of all Truth, containing all things necessary to Gods Obedience and to our Salvation; it is not lawful for Men, nor for Angels, to add any thing unto it, neither to diminish nor change any thing

 minari,

minari, regulari, & reformari debent ſecundum eam. Hæc omnia non poſſunt Calviniani probare ex ſcriptura, ſed contrarium bene probatur, Joan. c. 14. v. 26. *Paraclitus autem Spiritus ſanctus, quem mittet pater in nomine meo, ille vos docebit omnia, & ſuggeret vobis omnia quæcumque dixero vobis: Ergo* ſola Scriptura ſacra non eſt norma omnis veritatis, nec continet omnia, cum Spiritus ſanctus debeat omnia docere Apoſtolos, c. 16. v. 12. *Adhuc multa habeo vobis dicere, ſed non poteſtis portare modo.* Non omnia continentur in

of it, all things ought to be examin'd, and reform'd according to it. *The Calviniſts cannot prove all this out of Scripture, but the contrary may be well proved out of it.* Joan. c. 14. v. 26. But the paraclete the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and ſuggeſt unto you all things whatſoever I ſhall ſay to you. *Therefore the Holy Scripture is not only the rule of all truth, neither does it contain all things, ſeeing the Holy Ghoſt ought to teach the Apoſtles all things.* c. 16. v. 12. Yet many things I have to ſay to you but you cannot hear them now. *All things are not contained in*

ſcriptura

ſcriptura, ſi Chriſtus habebat adhuc multa dicenda, cap. 21. v. 25. *Sunt autem, & alia multa, quæ fecit Jeſus.* Quamvis illa multa non eſſent ad ſalutem neceſſaria, ſunt tamen neceſſaria ad Dei obſequium: *ergo* falſus eſt articulus quintus Calvinianorum, Act. c. 16. v. 4. *Cum autem pertranſirent civitates, tradebant eis cuſtodire dogmata, quæ erant decreta ab Apoſtolis, & ſeniori-bus, qui erant Jeroſolymis.* *Ergo* ſola ſcriptura non ſufficiebat. Si Calvinianus reſpondet dogmata, & decreta Apoſtolorum, ac ſeniorum fuiſſe ſecundum ſcripturam; replicabo

ſcripture, if Chriſt has many things more to ſay, c. 21. v. 25. But there are many other things alſo which Jeſus did; *altho all thoſe things may not be neceſſary to ſalvation, they notwithſtanding are neceſſary for Obedience. Therefore the firſt Article of the Calviniſts is falſe.* Act. c. 16. v. 4. And when they paſſed through the Cities, they delivered unto them to keep the decrees that were decreed of the Apoſtles and Ancients which were at *Jeruſalem. Therefore the Scripture only was not ſufficient. If a Calviniſt ſhould anſwer, that the Opinions and Decrees of the Apoſtles and Ancients were according to Scripture; I will alſo*

decreta Eccleſiæ fundari etiam in ſcriptura, 2 Theſſ. cap. 2. v. 15. *Et tenete traditiones, quas didiciſtis*, &c. *Ergo* aliud eſt præter ſcripturam, 1 Cor. c. 11. v. 2. *Et ſicut tradidi vobis, præcepta mea tenetis.* Paulus non dicit *ſcripturam*, aut *verba mea obſervatis*, 2 Joan. v. 12. *Plura habens vobis ſcribere, nolui per chartam & atramentum.* Hic Articulus quintus non vult, ut ſcripturæ aliquid addatur, minuatur, aut mutetur; ſed tamen, ut in pluribus ſcripturæ locis videtur, Calvinianorum Miniſtri addiderunt, minu-

anſwer, that the decrees of the Church are grounded upon Scripture 2 Theſ. c. 2. v. 15. And hold the traditions which you have learned whether it be by word, *Therefore there is another beſides Scripture*, 1 Cor. c. 11. v. 2. And as I have delivered to you, you keep my precepts. St. *Paul don't mean* Scripture, *or* you obſerve my words, 2 *John.* v. 12. Having more things to write unto you, I would not by Paper and Ink. *This firſt Article will have nothing to be added to Scripture, nor diminiſhed nor changed, but notwithſtanding as it is ſeen in many places of Scripture, the Miniſters of the reformed Church*

erunt,

erunt, & mutarunt. Non omnia ſecundum ſolam ſcripturam examinari, regulari, & reformari debent; ſiquidem legitur, 2 Theſſ. c. 3. v. 6. *Denunciamus autem vobis fratres in nomine Domini noſtri Jeſu Chriſti, ut ſubſtrahatis vos ab omni fratre ambulante inordinate, & non ſecundum traditionem, quam acceperunt à nobis.* Mal. c. 2. v. 7. *Labia enim ſacerdotis cuſtodient ſcientiam, & legem requirent ex ore ejus;* Act. cap. 15. v. 1. *Et quidam deſcendentes de Judæa docebant fratres:* Ergo ſcriptura ſola non docet, neque reformat; quia multoties in ea

have added, diminiſhed and changed. All things are not to be examined nor reformed according to Scripture, for we may read 2. Theſ. c. 3. v. 6. And we denounce unto you Brethren in the name of our Lord Jeſus Chriſt, that you withdraw your ſelves from every Brother, walking inordinately and not according to the Tradition which they have received of us. *Mal.* c. 2. v. 7. For the Prieſt's lips ſhould keep knowledge, and they ſhould ſeek the Law at his Mouth, *Act.* c. 15. v. 1. And certain coming down from *Jewrie*, taught the Brethren. *Therefore the Scripture doth not teach, nor reform; becauſe words* vari-

variantur verba, & consequenter ad alios debemus recurrere, juxta Deut. c. 17. v. 18. *Et si Judicum intra portas tuas videris verba variari, surge & ascende ad locum, quem elegerit Dominus Deus tuus, venienſque ad Sacerdotes*, &c.

are very often chang'd in it, and therefore we ought to have recourse to others, according to that of Deut. c. 17. v. 8. If thou see that the words of the Judges within thy gates do vary, arise and go up to the place, which our Lord thy God shall choose, and thou shalt come to the Priests of the Levitical stock and to the Judge, &c.

32. In Articulo undecimo dicitur : *Post baptiſmum remanet ſemper quoad culpam originale peccatum.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Act. c. 2. v. 38. *Et baptizetur unuſquiſque veſtrum in nomine Jeſu Chriſti in remiſſionem peccatorum ve-*

32. *In the 11th Article it is said*, After Baptism the Original Sin remains, as to the Fault ; *this the Calvinists cannot prove out of Scripture, but the contrary can be very well proved*, Acts 2. 38. And be every one of you Baptized in the name of Jesus Christ, for remission of your sins,

ſtrorum,

frorum, cap. 22. v. 16. *Exurge, & baptizare, & abluè peccata tua, invocato nomine ipſius*; 1 Cor. cap. 6. ver. 11. *Et hæc quidem fuiſtis, ſed abluti eſtis, ſed ſanctificati eſtis*, &c. Eph. cap. 5. ver. 26. *Ut illam ſanctificaret mundans lavacro aquæ*, &c. &c.

33. In articulo vigeſimo dicitur: *Sola fide ſiunt homines, Chriſti juſtitiæ participantes.* Hoc non poſſunt Calviniani probare ex ſcriptura, ſed bene probatur contrarium. Jac. cap. 2. v. 17. *Sic & fides, ſi non habeat opera, mortua eſt in ſemetipſa*, 1 Cor. c. 13. v. 2. *Et ſi habuero omnem fidem, ita ut montes trans-*

Cap. 22. *v.* 16. Riſe up and be Baptized, and waſh away thy ſins, invocating his Name, 1 Cor. 6. 11. And theſe things certainly you were, but you are waſhed, but you are ſanctified, *&c.* Eph. 5. 26. That he might ſanctifie it, cleanſing it by the laver of water in the Word, *&c.*

33. *In the 20th Article it is ſaid*, By Faith only men are made participants of the Juſtice of Chriſt. *This the Calviniſts cannot prove out of Scripture; but the contrary can be very well proved*, Jam. 2. 17. So Faith alſo, if it have not works, is dead in it ſelf, 1 *Cor.* 13. 2. And if I ſhould have all Faith, ſo that I could remove Mountains,

feram,

feram, charitatem autem non habuero, nihil sum; ver. 13. *Nunc autem manent fides, spes, charitas, tria hæc; major autem horum est charitas.*

34. In Articulo vigesimo primo dicitur: *fides non fuit data electis pro una vice tantum, sed ut perseverarent in ea usque ad finem.* Per hoc intelligitur fidem habentes non posse labi, neque perdere illam; quod minime probatur ex scriptura, sed bene contrarium, 1 Timoth. c. 1. v. 19. *Habens fidem, & bonam conscientiam, quam quidam repellentes circa fidem naufragaverunt.* capit. 4. vers. 1. *Spiritus autem manifeste dicit, quia in novissimis*

and have not Charity, I am nothing, *vers.* 13. And now there remain Faith, Hope, and Charity, these three; but the greater of these is Charity.

34. *In the* 21 *Article*, &c. Faith was not given to the Elect or chosen only one time, but that they may persevere in it until the end. *By this it is to be understood, that those that have Faith cannot fall, neither lose it, which cannot by me be proved by Scripture; but very easily the contrary can be proved*, 1 Tim. 1. 19. Having Faith & good Conscience, which certain repelling have made Shipwrack about the Faith, *cap.* 4. *v.* 1. And the Spirit manifestly saith, that in the

tempori-

temporibus discedent quidam à fide, attendentes spiritibus erroris, & doctrinis Dæmoniorum : c. 6. v. 21. *quam quidam promittentes, circa fidem exciderunt.* 1 Corinth. capit. 10. vers. 12. *Itaque qui se existimat stare, videat ne cadat.* Ergo videant fidem habentes, & etiam electi ne cadant. Ezech. capit. 19. vers. 24. *Si autem averterit se Justus à Justitia sua, & fecerit iniquitatem secundum omnes abominationes, quas operari solet impius, numquid vivet?* vers. 26. *Cum enim averterit se Justus à Justitia sua, &*

last times, certain shall depart from the Faith, attending to Spirits of error and doctrins of Devils, *cap. 6. v. 21.* Which certain promising have erred about the Faith, *1 Cor. 10. 12.* Therefore he that thinketh himself to stand, let him take heed lest he fall. *Therefore those that have Faith, and those that are chosen, let them take heed lest they fall.* Ezek. 18. 24. But when the righteous turneth away from his righteousnes, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? v. 26. again when the righteous man turneth away from his righteousnes

fecerit

fecerit iniquitatem, morietur in eis; in injustitia, quam operatus est, morietur.

35. In Articulo vigesimo secundo dicitur: *Fides necessario producit bona opera; & bona opera, quæ ductu spiritus sancti facimus, non numerantur, ut nos Justificemur, vel ut mereamur haberi pro filiis Dei.* Hæc non possunt Calviniani probare ex scriptura, sed bene probatur contrarium. 1 Corinth. capit. 13. vers. 2. *& si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum:* ergo fides non producit necessario bona opera, cum possit fides esse sine charitate: Ja-

and committeth iniquity, he shall die in them, in the iniquity which he hath done he shall die, *&c.*

35. *In the 22 Article it is said,* Faith necessarily produces good works, and the good works that we do by the inspiration of the Holy Ghost, are not reckoned, that we may be Justified, or that we may be esteemed the Sons of God. *This the Calvinists can't prove out of Scripture, but the contrary is very well proved.* Cap. 13. 2. And if I should have all Faith, so that I could remove Mountains, and have not Charity, I am nothing. *Therefore Faith does not necessarily produce good works, when Faith can be without*

cob-

cob. capit. 2. verſ. 19, & 20. *Tu credis, quoniam unus eſt Deus, bene facis, & Dæmones credunt, & contremiſcunt*; verſ. 21. *Abraham pater noſter nonne ex operibus Juſtificatus eſt, offerens Iſaac filium ſuum ſuper Altare?* Ergo bonis operibus Juſtificamur, & enumeramur inter filios Dei: verſ. 24. *Videtis quoniam ex operibus juſtificatur homo, & non ex fide tantum?* verſ. 25. *Similiter & Rahab meretrix nonne ex operibus Juſtificata eſt, &c?* Luc. capit. 1. verſ. 6. *Erant autem ambo Juſti ante Deum incedentes in omnibus mandatis, & juſtificationibus domini ſine querela.* Heb.

Charity: Jam. 2. 19, 20. Thou believeſt that there is one God: thou doſt well: the Devils alſo believe and tremble. *Verſ.* 21. *Abraham* our Father was he not Juſtified by works, offring *Iſaac* his ſon upon the Altar? *Therefore a man is Juſtified by good works, and we are reckoned amongſt the ſons of God*, verſ. 24. Do you ſee that a man is Juſtified by good works, & not by faith only? *Verſ.* 25. And in like manner alſo *Rahab* the Harlot, was not ſhe juſtified by works, *&c?* Luc. 1. 6. And they were both Juſt before God, walking in all the Commandments, and juſtifications of our Lord without blame. *Heb.* capit.

capit. 6. vers. 10. *Non enim injustus Deus, ut obliviscatur operis vestri, &c.* Matth. capit. 25. vers. 35. *Esurivi enim, & dedisti mihi manducare.* Christus non dicit, *credidistis.* Heb. capit. 13. vers. 16. *Beneficentiæ autem, & communionis nolite oblivisci; talibus enim hostiis promeretur Deus.*

36. In Articulo vigesimo quarto dicitur: *sanctorum defunctorum intercessio est tantum abusus, & Sathanæ fallacia; purgatorium est illusio prorepta ex eadem officina, ex qua prorepserunt etiam vota Monastica, peregrinationes, Matrimonii, & usus carnium prohibitio, Ceremoniosa dierum observatio, auricularis confessio, & indulgentiæ.*

6. 10. For God is not unjust that he should forget your work, *&c. Mat.* 23.35. For I was hungry, and you gave to eat, *Christ don't say you* belived; *Heb.* c. 13. v. 16. But Benificence and Communication do not forget: for with such hosts God is pleased.

36. *In the* 24 *Article it is said,* The intercession of the Saints deceased is only an abuse, and deceit of Sathan. Purgatory is an Illusion come from the same shop. From the same also came Monastical Vows, Pilgrimages, Prohibition of Marriage, and eating of Flesh, Holy Dales, Auricular Confession, and Indulgen-

Hæc

Hæc non possunt Calviniani probare ex scriptura, sed bene probatur contrarium, Zach. cap. 1. v. 12. *Domine exercituum, usquequo tu non miserebris Jerusalem*, &c. Mac. cap. 15. ver. 14. *Hic est, qui multum orat pro populo, & universa sancta Civitate, Jeremias Propheta Dei*, Apocal. cap. 5. ver. 8. *Habentes singuli citharas, & phialas aureas plenas odoramentorum, quæ sunt orationes sanctorum*, cap. 8. v. 4. *Et ascendit fumus incensorum de orationibus sanctorum de manu Angeli coram Deo*, 2 Pet. cap. 1. ver. 15. *Dabo autem operam, & frequenter habere vos post*

cc, *all those the Calvinists cannot prove out of Scripture, but the contrary is very well proved*, Zach. c. 1. v. 12. O Lord of Hosts, how long wilt thou not have mercy on *Jerusalem*, and 2 *Mac.* c. 15. v. 14. Here is he who prays much for the people of *Israel*, and for the holy City (to wit) *Jeremiah* the Prophet of God, *Apocal.* 5. v. 8. Having every one Harps and Golden Vials full of Odors which are the prayers of the Saints, c. 8. v. 4. And the smoak of incense of the Prayers of the Saints ascended from the hand of the Angel before God. 2 *Pet.* c. 1. v. 15. and I will do my diligence to have you often after

obitum meum, ut horum memoriam faciatis. Ergo Sanctorum defunctorum intercessio non est abusus, neque Sathanæ fallacia, Matth. c. 12. ver. 32. *Qui autem dixerit contra spiritum sanctum non remittetur ei, neque in hoc sæculo, neque in futuro*, Phil. cap. 2. v. 10. *Ut in nomine Jesu omne genu flectatur, cœlestium, terrestrium, & infernorum*, &c. Mac. cap. 12. v. 44. *Nisi enim eos, qui ceciderant resurrecturos speraret, superfluum videretur & vanum orare pro mortuis*, Zac. c. 9. v. 11. *Tu quoque in san-*

my Decease, that you may keep a memory of those things. *Therefore the intercession of the Saints deceased is not an abuse or a deceit of the Devil*, Matth. c. 12. v. 32. But he that shall speak against the Holy Ghost it shall not be forgiven him in this World, nor in the World to come. *Phil.* c. 2. v. 10. That in the Name of Jesus, every knee shall bow; of the Celestials, Terrestrials, and Infernals, *&c. Mach.* c. 12. v. 44. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the Dead, *Zach.* c. 9. v. 11. As for this also by the

guine

guine testamenti tui emisisti vinctos tuos de lacu, in quo non est aqua: cap. 13. ver. 9. *Et probabo eos sicut probatur aurum*. Ergo purgatorium non est illusio, Psal. 75. ver. 11. *Vovete, & reddite Domino Deo vestro*, Num. cap. 30. ver. 3. *Si quis virorum votum Domino voverit, aut se constrinxerit juramento, non faciet irritum verbum suum, sed omne quod promisit implebit*, Matth. cap. 19. ver. 12. *Et sunt eunuchi, qui seipsos castraverunt propter regnum Dei*, scilicet voto castitatis: *Ergo* vota monastica approban-

Blood of the Covenant, I have sent forth thy Prisoners out of the Pit wherein is no Water, c. 13. v. 9. And I will try them as Gold is tryed, *Therefore Purgatory is not not an Illusion*, Psal. 75. v. 11. Vow and Pay unto the Lord your God, *Num.* c. 30. 3. If any Man make a vow to our Lord or bind himself by an Oath, he shall not make his words frustrate, but all that he promised he shall fulfil, *Matth.* c. 19. v. 12. For there are *Eunuchs* which were born so from their Mothers Womb, and there are *Eunuchs* which were made by Men, and *Eunuchs* that have gelded themselves,

tur à scriptura, Luc. cap. 2. ver. 2. *Et ibant parentes ejus per omnes annos in Jerusalem in die solemni Paschæ*, Act. cap. 8. ver. 27. *Et ecce vir Ethiops eunuchus, potens candacis Reginæ Aethiopum, qui erat super omnes gazas ejus, venerat adorare in Jerusalem*, Deut. cap. 16. ver. 16. *Tribus vicibus per annum apparebit omne masculinum tuum in conspectu Domini Dei tui in loco, quem elegerit*, &c. Locus non determinatur neque est perpetuus; *Ergo* peregrinatio, Matth. cap. 25. ver. 35. *Hospes eram, & collegistis me. &c. That is to say, with a vow of Chastity, therefore Monastical vows are approved by Scripture.* Luc. c. 2. v. 41. And his parents went every year unto *Jerusalem* at the solemn day of Pasche, *Act.* c. 8 v. 27. And behold a Man of *Ethiopia* an Eunuch of great Authority under *Candace* the Queen of the *Ethiopians* who was over all her treasures, was come to *Jerusalem* to adore, *Deut.* c. 16. v. 16. Three times in a year shall all thy male appear in the sight of our Lord thy God in the place which he shall choose, *&c. The place is not determin'd, neither is it perpetual; therefore it is a Pilgrimage*, Math. c. 25. v. 35. I was a

Per

Per hoſpitem non intelligitur vagus, ſed peregrinus verus; alias enim Chriſtus non commendaret hoſpitalitatem, 3 Joan. ver. 5. *Chariſſimè fideliter facis quidquid operaris in fratres, & hoc in peregrinos.* Quid clarius? *Ergo* peregrinationes ſunt bonæ, & bona Matrimonii prohibitio, ſuppoſito voto emiſſo juxta illud; *vovete, & reddite Domino Deo veſtro.* Poteſt quoque eſſe uſus carnium prohibitio, Juxta, Act. cap. 15. ver. 29. *Ut abſtineatis vos ab immolatis ſimulachrorum, & ſanguine, & ſuffocato,* Luc. cap. 1. ver. 15. *Et vinum & ſiceram non bibet,* Gen. cap. 2. ver. 17. *De ligno autem*

ſtranger, and you took me in: &c. *By a ſtranger, is not underſtood a Vagabond, but a true Pilgrim, otherwiſe Chriſt would not recommend Hoſpitality,* 3 Joan. v. 5. My Dearest, thou doeſt faithfully whatſoever thou workeſt on the Brethren, and that upon ſtrangers. *What is more clear? therefore Pilgrimages are good, and prohibition of Marriage, ſuppoſe you make a Vow:* Vow and pay unto the Lord thy God: *There may alſo be a prohibiton of eating Fleſh.* Act. c. 15. v. 29. That you abſtain from things immolated to Idols and Blood, and that which is ſtrangled, *Luc.* c. 1. v. 15. And Wine and Sicer he ſhall not drink, *Geneſis,* c. 2. v.

scientiæ, boni, & mali ne comedas, Lev. c. 3. ver. 17. *Nec sanguinem nec adipem omnino comedetis*, Jerem. c. 35. ver. 5. *Non bibemus vinum, quia Jonadab filius Recab pater noster præcepit nobis dicens, non bibetis vinum vos, & filii vestri in sempiternum.* Si homo particularis potest facere præceptum perpetuum de non bibendo vino, à fortiori Ecclesia universalis poterit ad tempus prohibere usum carnium. Circa ceremoniosam dierum observationem legitur Joan. cap. 7. ver. 2. *Erat autem in proximo dies festus Judæorum*, 19. But of the Tree of the knowledge of good and Evil, thou shalt not eat of it, *Levit.* c. 3. v. 17. It shall be a perpetual statute for your Generations, that ye eat neither Fat nor Blood. *Jerem.* c. 35. v. 6. We will drink no Wine, for *Jonadab* the son of *Rechab* our Father commanded us, saying, ye shall drink no Wine, neither you nor your Sons for ever. *If a private man can make a perpetual precept of not drinking Wine, by a greater reason the Universal Church may forbid the eating of Flesh for a certain time; as for the keeping of some Holy Daies, it is read in St.* Joh. c. 7. v. 2. And the festival day of the Jews was at

ver.

ver. 8. *Ego autem non ascendo ad diem festum illum*, ver. 10. *Tunc & ipse ascendit ad diem festum non manifestè, sed quasi in occulto*, ver. 14. *Jam autem die festo mediante, ascendit Jesus in templum, & docebat*, cap. 10. ver. 22. *Facta sunt autem encænia in Jerosolymis*, 1 Mac. cap. 4. ver. 56. *Et fecerunt dedicationem Altaris diebus octo*, Act. cap. 20. ver. 16. *Festinabat enim si possibile sibi esset, ut diem Pentecostes faceret Jerosolomis*, Deut. cap. 16. ver. 1. *Observa mensem novarum frugum*; ver. 13. *solemnitatem quoque tabernaculorum celebrabis per septem dies.* Pro confessione legitur, Mat. cap. 3. ver. 6. *Et baptizabantur*

hand, v. 8. I go not up to this festival day, v. 10. Then he also went up unto the festival day, v. 14. And when the festival was now done, Jesus went up unto the Temple and taught. c. 10. v. 22. And the dedication was in *Jerusalem*, 1 *Mach.* c. 4. v. 56. and they kept the dedication of the Altar eight daies, *Acts* 20. 16. For he hasted, if it were possible for him to keep the day of penticost at *Jerusalem*, Deut. c. 16. 1. Observe the month of new Corn, v. 13. The solemnity also of Tabernacles thou shalt celebrate seven days: *for the* Confession *it is read in St.* Matth. c. 3. v. 6. And they were

 bantur

bantur ab eo in Jordane, confitentes peccata sua, Act. cap. 19. ver. 18. *Multi credentium veniebant confitentes, & annunciantes actus suos*, Prov. cap. 28. ver. 13. *Qui abscondit scelera sua, non dirigetur, qui autem confessus fuerit, & reliquerit ea, misericordiam consequetur*, Jac. cap. 5. ver. 16. *Confitemini* ergo *alterutrum peccata vestra.* Quid clarius pro confessione auriculari? Joan. cap. 20. ver. 23. *Quorum remiseritis peccata, remittuntur eis, & quorum retinueritis, retenta sunt*, Matth. c. 18. ver. 18. *Quæcunque alligaveritis*, &c. Pro indulgentiis legitur, Matth. cap. 16. v. 19. *Et tibi dabo claves Regni Cælorum.* Pe-

Baptized of him in *Jordan*, confessing and declaring their sins, *Prov.* c. 21. v. 23. He that covereth his sins shall not prosper, but who so confesseth and forsaketh them shall have mercy, *James* c. 5. v. 16. Confess therefore your sins one to another. *What can be more clear for auricular Confession?* Joh. c. 20. v. 23. whose sins you shall forgive shall be forgiven, and whose sins you retain shall be retained, *Matth.* c. 18. v. 18. Whatsoever you shall bind upon Earth, shall be bound also in Heaven, *&c. For* Indulgences *it is read in St.* Math. c. 16. 19. And I will give to thee the Keys of the Kingdom of Heatrus

tus non habet claves pro peccatoribus actualibus; *Ergo* habet pro juſtis, vel ut indulgeat peccatoribus præteritis; & conſequenter, ſunt indulgentiæ, quas Sanctus Paulus etiam dabat, 2 Corinth. cap. 2. ver. 10. *cui autem aliquid donatis, & ego; nam & ego quod donavi, ſiquidem donavi propter vos in perſona Chriſti*, Luc. cap. 7. ver. 47. *Cui autem minus dimittitur, minus diligit.* Secundum omnes Catholicos, & Calvinianos non poteſt dimitti unum peccatum, remanente alio: *Ergo* quando Chriſtus dimittit, ſed minus; eſt pœna peccati, quæ dimittitur: Et conſequenter plus, vel minus indulgentiæ datur ven. *St.* Peter *had no Keys for actual ſinners, therefore he has them for the Juſt, or rather to pardon ſinners paſt, and conſequently there are indulgences which St.* Paul *alſo gave.* 2 Cor. c. 2. v. 10 And whom you have pardoned any thing, I alſo: for I my ſelf that which I pardoned, I pardoned for you in the perſon of Chriſt, *Luc.* c. 7. v. 47. To whom leſs is forgiven, he loveth leſs. *According to all Catholics and Calviniſts one ſin cannot be remitted another remaining, therefore when Chriſt forgives, but leſs, it is a pain due to ſin that is remitted and conſequently more or leſs of indulgence is given, according to the*

ſecundum

ſecundum devotionis fervorem, vel charitatis habitum.

37. In articulo vigeſimo octavo dicitur: *condemnamus papatus congregationes, cum ab eo pura Dei veritas proſcribatur; nam ibi ſacramenta corrumpuntur, adulterantur, falſificantur, vel omnino annihilantur; ibique omnes ſuperſtitiones, & idololatriæ reperiuntur: tenemus omnes in talibus actibus ſe immiſcentes à corpore Jeſu Chriſti ſeparari, ac retrahi.* Pulchra iſta encomia dant nobis Calviniani, quæ tamen probare non poſſunt ex ſcriptura; ſed bene probatur eos non debere nos ſic condemnare, & judicare, Luc. cap. 6. v. 37. *Nolite judicare,*

ſervour of Devotion or Charity that he has.

37. *In the 28 Article, it is ſaid,* We condemn the Papiſts Congregations, becauſe by them all truth is baniſh'd, for by them the Sacraments are corrupted, adulterated and falſified, or quite annihilated; there are found all ſuperſtitions and Idolatry. We hold all theſe infected with ſuch to be ſeparated from the body of Chriſt. *Thoſe are fair Apologies which the Calviniſts give us, which they cannot prove out of Scripture; but it is very well proved, that they ought not to condemn and Judge as ſo,* Luc. c. 6. v. 37. Judge not and you ſhall not

&

& non judicabimini; nolite condemnare, & non condemnabimini, Mat. cap. 7. v. 1. *Mane autem facto consilio inierunt omnes principes Sacerdotum, & seniores populi adversus Jesum, ut eum morti traderent.* Sic Calviniani uniti sunt omnes contra Ecclesiam Romanam, sed *portæ Inferi non prævalebunt adversus eam.* Debebant notare verba illa, Rom. c. 2. vet. 1. *Propter quod inexcusabilis es, ô homo omnis, qui judicas; in quo enim judicas alterum, te ipsum condemnas: eadem enim agis quæ judicas.* De facto non à nobis, sed à Calvinianis pura Dei veri-

be Judged, condemn not and you shall not be condemned, *Mat.* c. 7. v. 1. And when Morning was come all the chief Priests and Ancients of the People consulted together against Jesus that they might put him to death; *so all the Calvinists are united together against the Roman Catholic Church*, but the gates of Hell will not prevail against it, *they ought to take notice of those words*, Rom. c. 2. v. 1. For the which cause thou art inexcusable, O Man, whomsoever thou be that Judgest, for wherein thou Judgest another, thou condemnest thy self. *In effect it is not by us, but by the Calvinists that all truth is*

tas

tas proscribitur, ut probavi supra in tot locis: apud eos Sacramenta corrumpuntur, adulterantur, sallificantur; & omnino annihilantur; nam duo solum admittunt. 1 Cor. c. 4. ver. 5. *Itaque nolite ante tempus judicare*, Judicant, & vocant nos superstitiosos, ac idololatras. Judicant, & vocant quoque Prophetas, & Apostolos (à quibus ritus, ceremonias & imagines desumpsimus, ut probavi supra in tot locis) superstitiosos, ac Idololatras. Deus parcat eis, & convertat eos!

38. In Articulo trigesimo dicitur: *Omnes viri pastores in quocunque loco sint, habent eandem*

banisht, as I have proved heretofore in many places: It is they that corrupt the Sacraments, Adulterate, falsifie and quite annihillate them; they admit only two Sacraments, 1 Cor. c. 4. v. 5. Therefore Judge not before the time. *They judge and call us Superstitious, and Idolatrous, they judge and call also the Prophets, and Apostles, (of whom we have received the Rites and Ceremonies and respect due to Images, as I have heretofore proved in many places) Superstitious, and Idolatrus: God forgive them and convert them.*

38. *In the* 30 *Article it is said.* All Pastors in whatsoever place they be, have the

eandem

eandem authoritatem, & æqualem potestatem sub unico capite, & supremo Episcopo Jesu Christo. Hæc probare non possunt Calviniani ex scriptura, sed bene probare contrarium, Luc. c. 22. v. 26. *Vos autem non sic, sed qui major est in vobis, fiat sicut minor, & qui præcessor est sicut ministrator*: Ergo omnes Apostoli non erant æquales, cum Christus dicat, *sed qui major est in vobis*; nam quamvis major debeat fieri sicut minor, hoc fit humilitate, & præparatione animi, ita ut vellet esse minor, non tamen re ipsa fiat minor; alias Christus ut ministrator lavando

same Authority and equal Power under one Head and supreme Bishop Jesus Christ. *This the Calvinists cannot prove by Scripture, but the contrary is very well proved,* Luke 22. v. 26. But you not so, but he that is the greater amongst you, let him become as the younger, and he that is the leader, as the waiter; *therefore all the Apostles were not equal, when Christ sayes,* But he that is the greater amongst you. *For although the greater ought to become as the younger, this is understood in humility, and preparation of Mind, that is to say, that he would fain be the younger, notwithstanding he is not made so; otherwise*

pedes

pedes Apostolorum, fuisset minor Apostolis, Mat. c. 10. v. 2. *Duodecim autem Apostolorum nomina sunt hæc, primus Simon, qui dicitur Petrus.* Ecclesia Dei non admittit, ut Babilonia confusionem, sed debet esse ordo inter Pastores; siquidem erat inter Apostolos non habentes omnes æqualem potestatem. Christus Jesus fuit, est, & erit unicum caput, & supremus Episcopus, tanquam à quo derivantur omnes alii: nam post suum discessum voluit, ut essent alii, Act. c. 20. v. 28. *Attendite vobis, & universo gregi, in quo vos spiritus sanctus posuit*

Christ in washing the Apostles feet would become the lesser of the Apostles, Math. c. 10. v. 2. And the names of the twelve Apostles be these, the first *Simon*, who is called *Peter*. *The Church of God admits no Confusion as* Babilon *does, but there ought to be an order amongst the Pastors, as there was between the Apostles, who had not all the same power; Jesus Christ was, and shall be the only head and supream Bishop from whom all other are derived; for after his departure he designed that there should be others*, Acts c. 20. v. 28. Take heed to your selves and to the whole Flock, wherein the Holy Ghost hath

Epis-

Episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo. Heb. cap. 5. ver. 1. *Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in iis, quæ sunt ad Deum, ut offerat dona, & sacrificia pro peccatis: Ergo* quamvis Christus sit semper unicum caput invisibile & Episcopus supremus invisibilis suæ Ecclesiæ, debet post discessum Christi dari unicum caput visibile & Episcopus supremus visibilis ad regimen Ecclesiæ.

placed you Bishops, to rule the Church of God, which he hath purchased with his own blood, *Heb.* c. 5. v. 1. For every high Priest taken from amongst Men, is appointed for Man, in those things that pertain to God; that he offer gifts and sacrifices for Sins. *Therefore although Christ be always the only invisible head, and supreame invisible Bishop of his Church, there ought to be left after the departure of Christ same visible Head, and supreame visible Bishop to govern the Church.*

39. In Articulo trigesimo primo dicitur: *Debuit aliquando, & etiam tempore nostro, in quo Ecclesiæ status erat in-*

39. *In the* 31 *Article it is said,* There ought to be sometimes, and and also in time, men raised by God some

terruptus

terruptus à Deo ſuſcitaturi modo extraordinario homines ad Eccleſiam de novo erigendam, quæ in ruina, & deſolatione erat. Hæc Calviniani probare non poſſunt ex ſcriptura, ſed bene probatur contrarium, Matth. c. 16. ver. 18. *Et portæ inferi non prævalebunt adverſus eam,* Eph. c. 5. ver. 27. *Ut exhiberet ipſe ſibi gloriosam Eccleſiam, non habentem maculam, aut rugam, aut aliquid hujuſmodi; ſed ut ſit ſancta, & immaculata,* 1 Tim. cap. 3. ver. 15. *Ut ſcias quomodo oporteat te in domo Dei converſari, quæ eſt Eccleſia Dei vivi, columna, & firmamentum veritatis,* Pſal. 45. ver. 14. *Deus in medio*

extraordinary way to reform the Church that was interrupted and fallen into ruin and deſolation. *That the Calviniſts cannot prove out of Scripture, but the contrary may very well be proved,* Mat. 16. 18. And the Gates of Hell ſhall not prevail againſt it, *Ephſ.* c. 5. 27. That he might preſent to himſelf a glorious Church, not having any ſpot or wrinkle, or any ſuch like, but that it might be holy and unmaculate, *Tim.* 3. 15. That thou mayeſt know how thou oughteſt to converſe in the Houſe of God, which is the Church of the living God, the Pillar and ground of Truth. *Pſalm.* 45. 6. God ſhall

medio

medio ejus non commovebitur, adjuvabit eam Deus mane diluculò; Ergo cum ſtatus Eccleſiæ ſecundum ſcripturam nunquam fuerit interruptus, ſed ſemper manſerit firmamentum veritatis, non erat opus, ut ſuſcitarentur modo extraordinario homines, ſicut Calvinus; quia ut habetur, Jerem. cap. 14. ver. 14. *Falſi Prophetæ vaticinantur in nomine meo; non miſi eos, & non præcepi eis.* Oſtendatur *Ergo* nobis miſſio extraordinaria Calvini, & præceptum Dei ſibi datum, cap. 27. ver. 15. *Quia non miſi eos ait Dominus, & ipſi prophetant in nomine meo mandaciter.*

ſhall not be moved in the midle thereof, God ſhall help her early in the Morning. *Therefore ſeeing it cannot be proved by Scripture that the Church was interrupted, but alwaies remained the ground of Truth, there was no need of ſtirring Men after ſuch an extraordinary way, as* Calvin *ſaies; for it is read in* Jer. c. 14. 14. The falſe Prophets propheſie lies in my name, I ſent them not, neither have I commanded them. *Therefore ſhew us the extraordinary miſſion of* Calvin, *and the expreſs command of God given him,* c. 27. v. 15. For I have not ſent them ſaith the Lord, yet they propheſie a lie in my

Tota ratio quare tales prophetant mendaciter, est quia non fuerunt missi; *Ergo* quamvis ex suppositio, & non ex concesso habuisset bonam intentionem Calvinus, tamen prophetia, seu prædicatio ipsius erat mendax, & falsa, cum non poterat ostendere missionem suam; nam, Rom. cap. 10. ver. 15. *Quomodo verò prædicabunt, nisi mittantur?* si prædicant, & non mittuntur, sunt falsi prædicatores, Juxta, Matth. c. 14. vers. 11. *Et multi pseudoprophetæ surgent, & seducent multos.* Quare? Paulus affert rationem, 2 Cor. cap. 11. vèr. 13. *Nam hujusmodi pseudo-Apostoli sunt operarii subdoli, transfigurantes se in*

Name. *The reason that they Propheſie lies, is, becauſe they were not ſent; therefore altho it ſhould be ſuppoſed and not granted that* Calvin *had a good intention, notwithſtanding his propheſie and preaching were falſe, ſeeing, he cannot ſhew his miſſion, for in* Rom. cap. 10. verſ. 15. But how ſhall they Preach unleſs they be ſent? *If they Preach and be not ſent, they are falſe preachers according to St* Math. 14. 11. And many falſe Prophets ſhall riſe and ſhall ſeduce many, wherefore St. *Paul* brings this reaſon 2 *Cor.* c. 11. 13. For ſuch falſe Apoſtles are crafty workers, transfiguring themſelves into Apoſtles of Chriſt.

Apoſtolos

Apoſtolos Chriſti. Et de facto Calvinius dicebat ſuſcitari ſolum, ut liberaret amantiſſimos ſuos Gallos à Tirannide Papæ, ab Idololatria, & à Babiloniæ Eccleſia. cap. 12. v. 12. *Signa tamen Apoſtolatus mei facta ſunt ſuper vos in omnipotentia, in ſignis, & prodigiis, & virtutibus.* Quæ ſigna quæſo, & prodigia virtutum fecit Calvinus? Joan. cap. 10. verſ. 1. & 2. *Amen, Amen, dico vobis, qui non intrat per oſtium in ovile ovium, ſed aſcendit aliunde, ille fur eſt, & latro; qui autem intrat per oſtium, paſtor eſt ovium.* Non extraordinario modo, ſed per oſtium debebat intrare Calvinus, ut non eſſet fur, & latro, vel potius

And ſo Calvin *uſed to ſay, that he was ſtir'd up himſelf to free his dear Countrymen from the Tyranny of the Pope, from Idolatry and from the Church of* Babilon, c. 12. v. 12. Yet the ſigns of my Apoſtleſhip have been done upon you in all Patience, in ſigns and wonders, and mighty deeds; *Pray what ſigns or wonders has* Calvin *done?* John c. 10. v. 1, 2. Amen, Amen, I ſay to you, he that entreth not by the door into the fold of the Sheep, but climeth up another way, he is a Thief and a Robber: But he that entreth by the door is the Paſtor of the Sheep. *Calvin ought not to come by ſo extra-*

us ut lupus rapax, non devoraret oves Christi, docendo ipsius Ecclesiam esse in ruina, ac in desolatione contra promissum Petro datum, quod scilicet *portæ inferi non prævalebunt adversus eam*; nam secundum Paulum est *firmamentum veritatis*: Ergo non est de novo erigenda.

40. In Articulo trigesimo quarto dicitur: *Sacramenta sunt Dei gratiæ pignora.* Hoc calviniani probare non possunt ex Scriptura, sed bene probatur contrarium, Act. cap. 2. ver. 38, & 39. *Et baptizetur unusquisque ve-*

ordinary a way as he came, but he ought to enter by the door that he may not be taken as a Thief, or rather as a ravening Woolf devouring the Flock of Christ, in teaching them that his Church has fallen into ruin, and desolation against the promise given to St. Peter, the Gates of Hell shall not prevail against it, *for according to St.* Paul, it is the ground of Truth, *therefore it ought not to be newly reformed.*

40. *It is said in the 24 Article,* the Sacraments are pledges of Gods Grace; *this the Calvinists cannot prove out of Scripture, but the contrary is very well proved,* Acts c. 2. v. 38, 39. And be every one of you Baptized in the

strum

ſtrum in nomine Jeſu Chriſti in remiſſionem peccatorum veſtrorum, & acciepietis donum Spiritus ſancti. Remiſſio peccatorum, & donum Spiritus ſancti accipiuntur cum baptiſmate: *Ergo* falſum eſt, quod Sacramenta ſint Dei gratiæ pignora; nam pignus accipitur ante donum, & Sacramenta continent donum, ſeu gratiam, cap. 8. ver. 17. *Tunc imponebant manus ſuper illos, & accipiebant ſpiritum ſanctum.* Impoſitio manuum non præcedebat Spiritum ſanctum, ſeu gratiam in inſtanti temporis, ſed continebat eam; *Ergo* impoſitio manuum non poterat eſſe pignus gratiæ, quod ne-

Name of Jeſus Chriſt for remiſſion of your Sins; and you ſhall receive the gift of the Holy Ghoſt. *The remiſſion of Sins and the gift of the Holy Ghoſt are received by Baptiſm; therefore it is falſe that the Sacraments are of Gods Grace, becauſe the pledge is received before the gift, and the Sacraments contain a gift or a grace,* c. 8. v. 17. Then did they impoſe their hands upon them, and they received the Holy Ghoſt; *The impoſition of hands was in the ſame inſtant of time with the receiving of the Holy Ghoſt or Grace, and it was comprehended in the impoſition of hands: Therefore the impoſition of hands cannot be a pledge of Grace, which*

ceſſario ſaltem in inſtanti temporis debet præcedere ipſam gratiam, Joan. c. 20. v. 22. *Hæc cum dixiſſet, inſufflavit; & dixit eis; accipite Spiritum ſanctum.* Si ſacramenta eſſent tantum gratiæ pignora, quando Chriſtus inſflavit, dixiſſet in futuro *accipietis*, & non in præſenti *accipite Spiritum Sanctum*, 1 Tim. cap. 4. ver. 4. *Noli negligere gratiam, quæ in te eſt, quæ data eſt tibi per prophetiam cum impoſitione manuum Presbyteri.* Manifeſte patet ex ſcriptura, quod impoſitio manuum non præcedebat gratiam; nam erat cum ea, 2 Tim. c. 1. v. 6. *Propter quam cauſam admoneo te, ut reſuſcites gratiam, quæ eſt in*

ought of neceſſity to be before that Grace, John 20. v. 22. When he had ſaid theſe things, he breathed upon them, and he ſaith to them, receive ye the Holy Ghoſt, *&c. If the Sacraments would be only pledges of Grace when Chriſt breathed, he would ſpeak in the future, you ſhall receive, and not in the preſent tenſe receive ye the Holy Ghoſt*, 1 Tim. c. 4. v. 14. Neglect not the Grace that is in thee, which is given thee by Propheſie with the impoſition of the hands of the Prieſt-hood. *'Tis manifeſt in Scripture that the impoſition of hands was not before the Grace, but with it*, 2 Tim. c. 1. v. 6. For the which cauſe I admoniſh thee that thou reſuſcitate the grace of

te

te per impositionem manuum mearum. Si gratia est per impositonem manuum, impositio non poterit esse pignus gratiæ.

41. In Articulo trigesimo quinto dicitur: *Fatemur duo tantum esse Sacramenta toti Ecclesia communia, nempe baptismum, & sanctam cœnam.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Act. cap. 2. ver. 38. *Petrus verò ad illos, pœnitentiam (inquit) agite, & baptizetur unusquisque vestrum in nomine Jesu Christi, in remissionem peccatorum vestrorum.* Secundum Calvinianos baptismus est Sacramentum, Ergo &

God which is in thee by the imposition of my hands; *if the Grace be given by the imposition of hands, the imposition of hands cannot be a pledge of Grace.*

41. *In the 35 Article it is said,* we confess that there are only two Sacraments in the Church, to wit, Baptism and the Holy Supper: *This the Calvinists cannot prove out of Scripture; but the contrary can be very well prov'd,* Acts c. 2. v. 38. But *Peter* said to them, do Penance and be every one of you Baptised in the Name of Jesus Christ for remission of your sins; *according to the Calvinists, Baptism is a Sacrament therefore, and Penance; for* Peter *say-*

pœnitentia; nam Petrus dicendo pœnitentiam agite, & baptizetur unusquisque, per illam particulam conjunctivam & ostendit pœnitentiam & baptismum eundem habere effectum, nempe remissionem peccatorum, *Ergo* si baptismus est Sacramentum, debet pœnitentia esse Sacramentum. Et sic discurrendum est de singulis Sacramentis ut supra, ad ostendendum non esse duo, sed septem.

ing, do Penance, and let every one of you be Baptised, by that conjunctive particle and *he shews Penance and Baptism to have the same effect, to wit, the remission of Sins; therefore if Baptism be a Sacrament, Penance also ought to be one; and so we may say of all the other Sacraments, to shew that there are seven and not two.*

42. In præfatione ad Cathechismum Calvinianorum dicitur: *Diabolus dissipavit Ecclesiam; est enim totaliter corrupta, & in confirmatione nihil aliud reperitur, quam simii gestus.* Hæc Calvinia-

42. *The Calvinists say in the Preface of their Catechism*, the Devil has dissipated the Church, for it is quite corrupted, and in Confirmation there is nothing else found but the gests of an Ape;

ni

ni probare non possunt ex scriptura, sed bene probatur contrarium: Diabolus enim non dissipavit Ecclesiam, *si porta inferi non prævalebunt adversus eam*, neque in minimo est corrupta, si est *firmamentum veritatis*, & si Christus se ipsum tradidit pro ea, ut sanctificaret eam. In ritibus nostris, & in Sacramentorum administratione sicut & in confirmatione non sunt simii gestus, quia Christus ipse esset simius, cum insufflaverit Apostolis, dicens, Joan. cap. 20. v. 22. *Accipite Spiritum sanctum.* Receptio Spiritus sancti poterat absolute fieri absque eo, quod insufflaret Christus, & tamen insufflare voluit; *Ergo ri-*

this the Calvinists can never prove out of Scripture, but the contrary is very well prov'd; for the Devil has not dissipated the Church, if the Gates of Hell shall not prevail against it, *neither is it in no manner corrupted; if it be* the ground of Truth, *and if Christ has delivered himself to sanctifie it, in our Rites, and in the Administration of our Sacraments, as also in the Confirmation there are no Gests of an Ape, because Christ himself should be an Ape, when he had breathed upon his Apostles, saying,* John. 20. 22. Receive the Holy Ghost. *The Holy Ghost may be received without any breathing; and notwithstanding Christ would breath;*

tus

tus noſtri fundantur in actionibus Chriſti & Apoſtolorum, & conſequenter ſi ſimii nos ſimus Chriſtus & Apoſtoli erunt quoque ſimii, non ſolum inſufflando, ſed manus imponendo.

43. In Dominica quarta magni Cathechiſmi Calvinianorum dicitur: *Deus cogit Diabolos & malos, ut voluntatem ſuam faciant.* Hoc probare non poſſunt Calviniani ex ſcriptura, ſed bene probatur contrarium, Act. cap. 7. ver. 15. *Dura cervice, & in circumciſis cordibus & auribus, vos ſemper Spiritui ſancto reſiſtitis*, Matth. c. 23. ver. 37. *Quoties volui congregare filios tuos quemadmodum gallina congregat pullos ſuos*

therefore our Rites are grounded upon the actions of Chriſt, and the Apoſtles; and conſequently if we are Apes, Chriſt and his Apoſtles will be Apes, not only by breathing, but alſo by impoſing their hands.

43. *In the fourth Sunday of their great Catechiſm, it is ſaid,* God compels the Devils and the wicked to do his own Will. *This the Calviniſts cannot prove out of Scripture, but the contrary is very well proved,* Acts 7. 15. You ſtiff-necked, and of uncircumciſed hearts and ears, you alwaies reſiſt the Holy Ghoſt, *Mat.* 23. 37. How often would I gather together thy Children, as the Hen doth gather her Chickens under her

ſub

ſub alas, & noluiſti! Ergo ſi reſiſtimus Deo, & non facimus, quod vult, non cogit nos.

Wings; and thou wouldſt not! *Therefore if we reſiſt God, and we don't do what he will have us, he don't compel us.*

44. In Dominica ſexta dicitur: *Sumus nos Chriſti ſocii in ſacredotio ſuo.* Hoc probare non poſſunt Calviniani ex ſcriptura, ſed bene probatur contrarium, Rom. c. 1. ver. 1. *Paulus ſervus Jeſu Chriſti vocatus Apoſtolus, ſegregatus in evangelium Dei.* Omnes ſumus Chriſtiani, ſed non omnes Chriſti ſocii in ſacerdotio; ſiquidem Paulus vocatus eſt ad Apoſtolatum, & ſegregatus, ſeu inter tot alios electus annunciandum Evangelium.

44. *In the ſixth Sunday it is ſaid,* We are all Companions of Chriſt in his Prieſthood. *This the Calviniſts cannot prove out of Scripture; but the contrary is very well proved,* Rom. 1. 1. *Paul* the ſervant of Jeſus Chriſt, called to be an Apoſtle, ſeparated unto the Goſpel of God. *We are all Chriſtians, but not Chriſts Companions in the Prieſthood; for* Paul *was called to the Apoſtleſhip, and ſegregated, or rather choſen amongſt ſo many, to announce the Goſpel.*

45. In Dominica de-

45. *In the tenth Sun-*

cima

cima dicitur: *Christus fuit in damnatione, & differentia, quæ est inter pœnas ejus, & pœnas peccatorum, quos Deus in ira sua punit, est quod pœna, quæ fuerit temporalis in Christo, sit perpetua in aliis.* Hæc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, 1 Cor. c. 12. v. 3. *Ideo notum vobis facio, quod nemo in Spiritu Dei loquens, dicit anathema Jesu; Ergo* Calviniani non sunt in spiritu Dei loquentes, quando dicunt Christum fuisse in damnatione, quæ est consummatio maledictionis, & anathematis, Mat. c. 9. ver. 38. *Nemo est enim, qui fa-*

day it is said, Christ was in damnation, and the difference that is between the pain that he suffered, and what Sinners suffer, is, that his pains were temporal, and the sinners pains perpetual. *This the Calvinists cannot prove out of Scripture; but the contrary is very well proved,* 1 Cor. 12. v. 3. Therefore I give you to understand, that no Man speaketh in the Spirit of God, saith *Anathema* to Jesus. *Therefore the Calvinist has not the Spirit of God when they speak, when they say that Christ was in Damnation, which is the Consummation of Malediction and* Anathema, Mark, c. 9. 39. For there is no man

ciat

ciat virtutem in nomine meo, & possit citò malè loqui de me. Quam igitur virtutem in nomine Christi poterunt facere Calviniani, si male loquuntur de eo? *Luc.* c. 1. v. 42. *Benedicta tu inter mulieres, & Benedictus fructus ventris tui*; ergo non damnatus, neque maledictus Christus, quamvis ad tempus, & non in perpetuum. *Matth.* c. 23. v. 39. *Dico enim vobis, non me videbitis amodo, donec dicatis, benedictus, qui venit in nomine Domini.* Calviniani non videbunt Christum, nisi ut Judicem severum; quia vocant eum damnatum, audientque ab ore ipsius verba hæc. Matth. cap. 25. v. 41.

that doth a Miracle in my name, and can soon speak ill of me; *What Miracle therefore can Calvinists do in the name of Christ, if they speak ill of him?* Luc. c. 1. v. 42. Blessed art thou amongst Women, and Blessed is the fruit, of thy womb. *Therefore Christ was neither in damnation or malediction not for the least moment*, Math. c. 23. v. 39. For I say to you, you shall not see me from henceforth, till you say, blessed is he that cometh in the Name of the Lord. *The Calvinists wont see Christ but as a severe Judge; because they say he was in damnation, and they will hear from his own Mouth these Words*, Math. c. *Discedite*

Discedite à me maledicti in ignem æternum: Quare? quia me redemptorem mundi vocastis damnatum. Si ergo contrarium invenitur in scriptura, frustranea est illa differentia pœnæ temporalis, & perpetuæ.

46. In Dominica decima nona dicitur: *Quamvis opera nostra appareant bona, sunt tamen mala, & vitiosa.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium. *Mat.* capit. 26. v. 10. *Opus enim bonum operata est in me.* Christus non dicit *apparenter* bonum, sed *absolutè* bonum. Matth. cap. 5. vers. 16. *Sic luceat lux*

25. v. 41. Get you away from me you Curſed, unto fire everlasting. *Becauſe you ſay that I (who am redeemer of the world) was in Damnation; therefore if the contrary be found in Scripture, it is in vain to make ſuch a difference of temporal and perpetual Pain.*

46. *In the 19 Sunday it is ſaid,* Altho our works ſeem to be good, they are notwithſtanding bad and vitious; *This they cannot prove out of Scripture, but the contrary is very well prov'd,* Mat. c. 26. v. 10. For ſhe hath wrought a good work upon me; *Chriſt dont ſay that it was a ſeeming good, but a true and real good,* Matth. c. 5. v. 16. So let your

veſtra

vestra coram hominibus ut videant opera vestra bona.

47. In Dominica vigesima tertia dicitur: *Prohibetne Deus omnem imaginem? Non, sed prohibentur imagines Deum figurantes, quæ adorantur, illæ ante quas fiunt preces, & genuflectiones.* Hæc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Exod. cap. 20. vers. 4. *Non facies tibi sculptile, neque omnem similitudinem, quæ est in Cælo desuper, & quæ in terra deorsum, nec eorum, quæ sunt inaquis sub terra*; Quia facere sibi sculptile est facere

light shine before men; that they may see your good works.

47. *In the 23 Sunday it is said,* Does God prohibit every Image? no, but he prohibits Images that represent God, which are adored, and to whom Prayers and genuflections are made. *This the Calvinists cannot prove out of Scripture, but the contrary is very well proved,* Exo. c. 20. v. 4. Thou shalt not make unto thee any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under Earth; *for to make to himself a graven Image, is to make an Idol; according to*

sibi

ſibi idolum, juxta Lev. cap. 26. verſ. 1. *Non facietis vobis Idolum, & ſculptile:* Ergo prohibentur idola, & non imagines: quando enim dicitur Exod. cap. 20. verſ. 3. *Non habebis Deos alienos coram me*, ſupponitur, quod populus habebat Deos alienos, quos adorabat. De facto ſtatim quam Gentiles habebant Deum aliquem, erigebant eum in aliquam idoli formam, ac ſacrificabant ei: propterea idola prohibendo Deus non intelligitur prohibere imagines ſanctorum, nam dixiſſet *non facies tibi picturam*, vel *imaginem*, vel *ſtatuam*, vel *figmentum*. Sculptile ſignificat ſimilitudi-

Levit. c. 26. v. 1. Ye ſhall make you no Idols, nor graven Image. *Therefore Idols are prohibited and not Images, for when it is ſaid in* Exod: c. 20. v. 3. You ſhall have no ſtrange Gods before me; *it is ſuppoſed that the People had ſtrange Gods which they adored, & in effect, aſſoon as the Gentiles had any God, they erected him in the form of ſome Idol, and they Sacrificed to him; therefore God in prohibiting Idols has not prohibited the Images of Saints, for he ſhould have ſaid,* You ſhall not make a Picture, or Image, or Statue, or Forged thing; *a graven thing ſignifies the likeneſs of*

nem

nem omnis rei sculptæ, & ideo scriptura conjungit *sculptile & similitudinem*, & non dicit *imaginem*; sed dicit, *non facies tibi sculptile, neque omnem similitudinem, quæ est in cœlo desuper, & quæ in terra deorsum, nec eorum, quæ sunt in aquis sub terra*: quia Gentiles omnia ista adorarunt, nempe solem, lunam, & septem planetas in cœlo, aves, & ciconiam, anserem, &c. in aere, delphinum, & alios pisces in aqua, homines sapientes, & quæcumque alia animalia in terra: ergo horum similitudinem prohibebat Deus, & non sanctorum Imagi-

any graven thing, therefore the Scripture joins a graven thing, and a likeness together, *and he doth not say* Image, *but he saies*, You shall not make to your self any graven Image, or any likeness of any thing that is in Heaven above, or that is in Earth Beneath, or that is in the Water under the Earth. *Because the Gentiles did adore all those things, to wit, the Sun, Moon, and the seven Planets in Heaven, Birds, Storks, and Geese, &c. in the Skies; in the Water, Dolphins and other Fishes, Wise Men, and several sorts of wild beasts on the Earth; therefore God prohibits the likeness of these things, and not the Images of Saints,*

nes, ut legitur Exod. c. 25. v. 8. *Duos quoque Cherubim aureos, & productiles facies, ex utraque parte oraculi.* Imagines Christi, beatissimæ Virginis, & sanctorum adoramus? cum adoretur scabellum, Juxta illud, Psal. 98. ver. 5. *Et adorate scabellum pedum ejus, quoniam sanctum est.* Imago Christi ut repræsentans est adoranda latria, quia est unus motus, & idem est in rem repræsentatam per imaginem: sed imago Christi, ut est quædam res, v. g. lignum, vel aliud non adoratur. Videtur *Ergo*, quod Deus prohibuit fieri sculpti-

as we read in Exod. c. 25. v. 18. And thou shalt make two Cherubims of Gold, beaten works thou shalt make them, in the two ends of the mercy seat. *The Images of Christ, of the blessed Virgin, of Saints we adore; when the Foot-stool is adored, as we read* Psalm 98. v. 5. Adore the Foot stool of his Foot because it is Holy. *The Image of Christ as representing it to be adored with latria, which is worship only due to God, because it is the same motion that tends into the thing represented, but the Image of Christ as it is Wood or Gold is not to be adored; we see therefore that God has prohibited graven*

le, ne adorarentur more gentium: quia autem Deus, jam factus est homo, potest adorari in imagine corporali. Ipsa Crux adoranda est etiam latria, quia repræsentat Christum, cui conjungitur, & in qua est spes salutis: eamque precamur ut Christum. Aliæ Cruces sunt imagines Crucis Christi; & quod diximus de Cruce, dicimus quoque de lancea, de clavibus, & ratione contactus; nam eodem modo honoramus vestem regis, ac regem ipsum. Sicut B. Virgo ut pura creatura non est adoranda latria, sed hyperdulia,

Images, fearing lest they should be adored after the manner of the Gentiles; but since God is made Man, he may be adored in a Corporeal Image. The Cross also is to be adored with latria; because it represents Christ to which he was tyed, and in which is hope of Salvation. And to it we pray as to Christ, all the other Crosses are Representations of the Cross of Christ; and what we have said of the Cross, we say it also of the Lance, Nails by reason of the touching of Christs body; for the same respect we give to King Clothes as we give to the King himself. The blessed Virgin as a pure creature is not to be adored with latria, but

ut mater Dei, & consequenter ut eminentior cæteris, ita imago ejus adoranda est hyperdulia; quia ut dixi est unus motus: *Ergo* imagines Sanctorum adorandæ sunt dulia (siquidem ipsimet adorantur tali modo) & coram imaginibus Christi, B. Virginis, & sanctorum possunt fieri preces, & genuflectiones.

48. In Dominica trigesſima tertia dicitur: *Lex Dei requirit à fidelibus plus quam ipsi possunt facere; ideoque in hac mortali vita nunquam impletur.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Deut. cap. 30. ver. 11, & 12. *Mandatum hoc, quod*

with hyperduly as the Mother of God, and consequently more eminent then the rest, so her Image is to be adored with hyperduly; because, as I said, it is the same motion: therefore the Images of Saints are to be adored with dulia (because they themselves are ador'd so) and we may pray & make genuflections before Images of Christ, the blessed Virgin and Saints.

48. *In the 33th Sunday it is said,* The Law of God requires of the faithful more than they can do; It is for that reason that the Law of God is never fulfill'd in this mortal life. *This the Calvinists cannot prove out of Scripture; but the contrary is very well proved.* Deut. 30. 11, 12. For this Com-

ego

ego præcipio tibi hodie, non supra te est, neque procul positum, nec in cœlo situm, ut possis dicere; quis nostrum valet ad Cœlum ascendere, ut deferat illud ad nos, & audiamus, atque opere compleamus? Manifeste, *Ergo* videtur legem Dei non requirere à fidelibus plus quam ipsi possunt facere; quia Dei præcepta non sunt supra nostras vires, non sunt procul à nobis, neque in cœlo posita, Matth. cap. 19. v. 17. *Si autem vis ad vitam ingredi, serva mandata.* Frustra diceretur *serva mandata*, si non possent impleri, ver. 20. *Omnia hæc cu-*

mandment which I command thee this day, it is not hidden from thee; neither is it far off, it is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it and do it? *We see therefore manifestly that the Law of God doth not require of the faithful more than they can do, because the Commandments of God are not above our forces, they are not far from us, neither are they in Heaven placed.* Mat. 19. 17. If thou wilt enter into life, keep the Commandments; *it should be in vain said,* Keep the Commandments, *if they cannot be kept,* ver. 20. All these things

stodiæ, & juventute meæ; *Ergo* non ſolum poteſt in hac vita mortali lex Dei impleri, ſed de facto impletur, Luc. cap. 1. ver. 6. *Erant autem Juſti ambo ante Deum incedentes in omnibus mandatis.* Nota quod non ſervabant unum ſolum mandatum, ſed omnia, 1. Joan. c. 3. v. 9. *Omnis, qui natus eſt ex Deo, peccatum non facit.* Nullus poteſt peccatum non facere, niſi ſervet omnia mandata, v. 10. *In hoc manifeſti ſunt filii Dei, & filii Diaboli.* Sicque differentia inter filios Dei, & filios Diaboli, eſt, quod filii Dei ſervent omnia mandata, &

have I kept from my Youth; *therefore the Law of it is not only poſſible, but it is kept and fulfilled by ſome in this mortal life*, Luk. 1, 6. And they were both Juſt before God, walking in all the Commandments. *Note, that they did not only keep one Commandment, but all* 1 John. c. 3. v. 9. Every one that is born of God committeth not ſin; *no body cannot but ſin unleſs he keeps all the Commandments*, v. 10. In this are the Children of God manifeſt, and the Children of the Devil. *And ſo the difference between the Children of God and the Children of the Devil, is that the Children of God keep Gods Commandments, and*

non

non filii Diaboli: secundum Calvinianos non possunt in hac vita mortali servari omnia mandata Dei. Ergo Calviniani non sunt filii Dei, Gen. c. 26. ver. 4, & 5. *Et benedicentur in semine tuo omnes gentes terræ, eo quod obedierit Abraham voci meæ, & custodivit præcepta, & mandata mea, & cæremonias, legesque servaverit.* Abraham non solum custodivit præcepta, & mandata Dei, sed etiam cæremonias, & leges: cur *Ergo* Ecclesiæ ceremonias in misteriis fundatas criminantur tantum Calviniani?

that the Children of the Devil do not; the Calvinists say, that all the Commandments cannot be kept in this mortal life, therefore the Calvinists are not the Children of God, Gen. c. 26. v. 4, & 5. And in thy seed shall all the Nations be blessed, because that *Abraham* obeyed my voice, and kept my Charge, my Commandments, my Statutes, and my Laws. *Abraham did not only keep the Precepts and Commandments of God, but also the ceremonies and Laws: What is the reason therefore that the Calvinists blame the Ceremonies, which are grounded in Misteries?*

49. In Dominica tri-

49. *In the* 34 *Sum-*

gessima quarta dicitur: *Non licet invocare Angelos, atque sanctos.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Gen. cap. 19. vers. 1, & 2. *Venerunt que duo Angeli Sodomam vesperè, & sedente Loth in foribus Civitatis: qui cum vidisset eos, surrexit, & ivit obviam eis, adoravitque pronus in terram;* cpa. 48. ver. 16. *Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & invocetur super eos nomen meum, nomina quoque patrum meorum Abraham, & Isaac, & crescant in multitudinem super terram,* Luc. cap. 16. ver.

day it is said, It is no Lawful to invocate Angels, or Saints; *this the Calvinists cannot prove out of Scripture, but the contrary is very well proved,* Gen. c. 19. v. 1. 2. And there came two Angels to *Sodom* in the Evening, and *Lot* sat in the Gate of *Sodom*, and *Lot* seeing them, rose up to meet them; and he bowed himself with his face toward the ground, c. 48. v. 16. The Angel which redeemed me from all evil, bless the Lads, and let my Name be named upon them, and the name of my Fathers *Abraham*, and *Isaac*, and let them grow into a Multitude in the midst of the Earth, *Luke* c. 16. v. 22. *Fa-*

22. *Factum eſt autem, ut moreretur mendicus, & portaretur ab Angelis in ſinum Abrahæ*; Ergo, &c. ver. 24. *Pater Abraham miſerere mei*; *Ergo* invocantur Angeli, & Sancti.

50 In Dominica trigeſimæ quinta dicitur: *Eſt Dei irriſio, & hypocriſis perverſa orare lingua non nota.* Hoc probare non poſſunt Calviniani ex ſcriptura, ſed benè probatur contrarium, 1 Cor. c. 14. ver. 2. *Qui enim loquitur lingua, non hominibus loquitur, ſed Deo.* Sufficit quod Deus intelligat nos; quamvis enim non intelligamus quid dicimus, ſeu

22. And it came to paſs, that the Begger died, and was carried off by the Angels into *Abrahams* boſome, v. 24. Father *Abraham*, have mercy on me: *Therefore Angels and Saints are to be invocated.*

50. *In the 35 Sunday it is ſaid, it is to mock God*, and a wicked Hypocriſy to pray in an unknown Tongue. *This the Calviniſts cannot prove by Scripture, but the contrary is very well proved*, 1 Cor. c. 14. v. 2. For he that ſpeaketh with a Tongue; ſpeaketh not to Men, but to God; *It is enough that God underſtands us, altho we don't underſtand what we ſay*; notwith-

verba

verba, intelligimus tamen loqui cum Deo, & dicere bona verba tanquam ab Ecclesia posita, & ordinata. v. 39. *Itaque fratres æmulamini prophetare, & loqui linguis nolite prohibere*, Luc. cap. 23. ver. 38. *Erat autem & superscriptio scripta super eum litteris Græcis & Latinis, & Hebraicis*, Act. 2. ver. 4. & *cæperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis.*

standing we understand that we speak to God, and what we say is ordered by the Church, v. 39. Therefore Brethren, be earnest to Propheſie, and to speak with Tongues, prohibit not, *Luke* c. 23. v. 38. And there was also a Superscription written over Him in Greek and Latin, and Hebrew Letters, *Act.* c. 2. v. 4. And they began to speak with divers Tongues, according as the Holy Ghost gave them to speak.

51. In Dominica quadragesima tertia dicitur: *Quos vult punire Deus, non solum derelinquit, & retrahit ab eis suam gratiam, sed etiam Diabolo tradit eos,*

51. *We read in the 43 Sunday*, Those that God has a mind to punish, he doth not only forsake them, and with-draw his Grace from; but also gives them up to the Devil,

ut

ut subjiciantur ipsius Tyrannidi, obcæcatque eos, & in reprobo sensu constituit. Hæc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Matth. cap. 5. ver. 45. *Ut sitis filii patris vestri, qui in cœlis est, qui solem suum oriri facit super bonos, & malos, & pluit super Justos, & injustos*, Joan. c. 1. v. 9. *Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.* Scriptura indistincte Dei gratiam ostendit super omnes, nullum rejicit ab illuminatione Divina; Ergo falsum est, quod Calviniani dicunt: sed

that they may be subject to his Tyranny, and blinds them, and leaves them in a reprobate sense. *This the Calvinists cannot prove by Scripture, but the contrary is very well prov'd*, Math. c. 5. v. 45. That you may be the Children of your Father which is in Heaven, who maketh his Sun to rise upon Good and Bad, and raineth upon just and unjust, *John* c. 1. v. 9. It was the true light which lightneth every Man that cometh into this World. *The Scripture shews that God gives Grace to all men without any distinction, he refuses no body his divine Light; therefore it is false what the Calvinists say, but*

non

non est mirum, cum Calvinus faciat Deum authorem peccati.

52. In Dominica quinquagesima secunda dicitur: *Non est instituta cœna, ut fiat Corporis Christi oblatio Deo Patri; nam solum præcipit nobis Corpus suum recipere, sed non offerre.* Hæc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Malach. cap. 1. vers. 11. *Ab ortu enim Solis usque ad occasum, magnum est nomen meum in gentibus, & in omni loco, sacrificatur & offertur nomini meo oblatio munda,* Jer. cap. 33. v. 18. *Et de Sacerdotibus, &*

it is no wonder, seeing Calvin *makes God the Author of Sin.*

52. *We read in the* 52 *Sunday,* The Lords Supper is not instituted, that there may be an oblation of the body of Christ made to God the Father, for he only bids us receive his body and not to offer it. *This the Calvinists cannot prove out of Scripture, but the contrary is very well proved,* Mal. c. 1. v. 11. For from the rising of the Sun, even unto the going down of the same, my name shall be great amongst the Gentiles, and in every place, Incense shall be offered unto my Name, and a pure offering, *Jer.* c. 33. v. 18. Neither shall the

de

de Levitici non iteribit vir à facie meâ, qui offerat holocaustomata, & incendat sacrificium, & edat victimas omnibus diebus: Isa. cap. 66. v. 21. *Et assumam ex eis in Sacerdotes, & Levitas.* Non dantur Sacerdotes sine oblatione, cap. 19. ver. 19. *In die illa erit Altare Domini in medio terræ Ægypti.* Non datur Altare sine sacrificio, & oblatione, ver. 21. *Et cognoscetur Dominus Ægypto, & cognoscent Ægyptii Dominum in die illa, & colent eum in hostiis, & in muneribus, & vota vovebunt Domino, & solvent.* Quid pro nostris Sacer-

Priests, nor the Levites, want a man before me to offer Burnt offering, and to kindle meat offerings, and to do Sacrifice continually. *Isa.* c. 66. v. 21. And I will take also of them for Priests, and for Levites; *saies the Lord, Priests are not ordained but to offer,* c. 19. v. 19. In that day shall there be an Altar to the Lord in the midst of the land of *Ægypt, Altars are ordained for Sacrificing and offering,* v. 21. And the Lord shall be known to *Ægypt,* and the *Ægyptians* shall know the Lord in that day, and shall do Sacrifice and Oblation; yea, they shall vow a vow unto the Lord and perform it. *What is more*

dotibus

dotibus, & Religiosis clarius? Luc. cap. 22. ver. 19. *Hoc facite in meam commemorationem.* Christus obtulit se Patri Æterno: *Ergo* instituta est Eucharistia (non loquor modo Calvinistico) ut fiat Corporis Christi oblatio Deo Patri; quia Christus Jubet facere in suam commemorationem, quod ipsemet fecit.

53. In Dominica quinquagesima tertia dicitur: *Corpus non est inclusum in pane, nec Sanguis in Calice. Ad veritatem Sacramenti habendam, elevandum est cor suum in Cœlum, ubi est Christus, & non quærere*

clear for our Priests and Fryers than this? Luke c. 22. v. 19. Do this for a Commemoration of me: *Christ offered himself to his eternal Father, therefore the Eucharist is instituted (I do not speak after the Calvinists way) that there may be an Oblation made of the body of Christ to God the Father; for Christ commands to do in his Commemoration, what he has done himself.*

53. *In the 53 Sunday we read,* The body of Christ is not included in the Bread, nor the Blood in the Chalice: To receive the benefit of the Sacrament, we ought to raise our hearts to Heaven, where Christ is

quærere eum in his corruptibilibus elementis. Duo sunt in hoc Sacramento, Panis scilicet materialis, & vinum; & Christus, quo interius animæ nostræ nutriuntur. Omnes uti debent indifferenter secundo signo, videlicet Calice juxta mandatum Christi contra quod nihil attentare licet. Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Matth. c. 26. ver. 26. *Hoc est Corpus meum*, ver. 28. *Hic est enim sanguis meus.* Ecce Corporis, & sanguinis Christi realitas, quam Lutherani fatentur, sed non Catholico modo; quia-

and not to seek for him in these Corruptible Elements. There are two things in this Sacrament, *to wit*, the Bread and the Wine and Christ, with which our Souls are nourished, every body ought to use indifferently the second sign, *to wit*, the Chalice, according to the command of Christ, against which we ought to attempt nothing; *This the Calvinists cannot prove out of Scripture, but the contrary is very well proved*, Math. c. 26. v. 26. This is my Body, v. 28. For this is my Blood. *See the reality of the Body and Blood of Christ, which the* Lutherans *hold, but not after the same manner as the Catholics,*

admit-

admittunt *impanationem & vinationem*, quod ſcilicet ſubſtantia Corporis Chriſti ſit cum ſubſtantia panis, & ſubſtantia Sanguinis Chriſti ſit cum ſubſtantia vini: hoc autem eſt falſum, quia eſt vera tranſubſtantiatio. Ad veritatem Sacramenti habendam, elevandum eſt cor ſuum in Chriſtum, qui non eſt in iſtis corruptibilibus elementis, cum fiat vera Tranſubſtantiatio, ſed qui eſt realiter in Sacramento Euchariſtiæ, cum Chriſtus dicat *hoc eſt Corpus meum, hic eſt enim Sanguis meus.* Non dicant Calviniani tropum reperiri in iſtis verbis, quia verba præcedentia v. g. Mat. cap. 26. v. 26. *cœnantibus autem eis, accepit Jeſus panem*, &c. *becauſe the* impanation, *and* vination, *that is to ſay, that the ſubſtance of the Bread and Wine remains with the body of Chriſt; but this is very falſe, becauſe there is a true Tranſubſtantiation. To receive the benefit of this Sacrament, we ought to raiſe our hearts to Chriſt, who is not in thoſe Corruptible Elements, when there is a true Tranſubſtantiation made, but who is really in the Sacrament of the Euchariſt, when Chriſt ſaies,* This is my Body, this is my Blood: *let not the Calviniſts ſay they ſpeake figuratively, becauſe the words that Chriſt ſpake before,* Math. c. 26. v. 26. And whilſt they were at Supper, Jeſus took ver-

ver. 27. *Et accipiens Calicem gratias egit*, &c. Excludunt omnem tropum, & figuram: deinde Chriſtus non vult, ut intelligantur tropi, & figuræ; quia dicit, *Hic eſt enim Sanguis meus novi teſtamenti*, in quo figuræ, typi, & umbræ ſunt finitæ, neque in hoc novo teſtamento debent amplius habere locum, Joan. cap. 6. ver. 50. *Hic eſt panis de cœlo deſcendens*; ver. 51. *ſum panis vivus, qui de cœlo deſcendi*: ver. 52. *ſi quis manducaverit ex hoc pane vivet in æternum, & panis, quem ego dabo, caro mea eſt pro mundi vita*: *Ergo* panis materialis facta conſecra-

bread, v. 27. And taking the Chalice he gave thanks, *&c. Excludes all manner of figures, beſides Chriſt wont have us underſtand any figure; becauſe he ſaies*, This is my blood of the New Teſtament; *in which all figures and types are finiſhed: neither ought they to have no more place in this New Teſtament*, John c. 6. 50. This is the Bread that deſcended from Heaven, v. 51. I am the living Bread that came down from Heaven; if any Man eat of this Bread, he ſhall live for ever; and the Bread which I will give is my Fleſh, for the Life of the World; *therefore the material Bread after the conſe-*

tione non eſt in hoc Sacramento, ſed panis vivus cœleſtis, quem qui manducat vivit in æternum; neque eſt vinum poſt conſecrationem, ſed verus Sanguis Chriſti: ſi enim non eſſet verum Corpus, & verus Sanguis, Chriſtus explicaſſet Judæis, cur dicebat, *caro mea eſt pro mundi vita*, quando litigabant ad invicem de manducatione ejus carnis? Sed abſque alia explicatione ad oſtendendam Corporis, & Sanguinis ſui realitatem reſpondit eis abſolute, ver. 54. *Amen, amen, dico vobis, niſi manducaveritis carnem filii hominis, & biberitis ejus ſanguinem, non habebitis vitam in vobis*, Joan. cap. 6. ver. 61. *Multi cration doth not remain in this Scripture, but a celeſtial Bread which whoſoever eats, lives for ever; neither is the Wine after the Conſecration but the true blood of Chriſt. For if there ſhould not be a true Body, and true Blood, Chriſt ſhould explain to the Jews, why did he ſay*, My Fleſh is for the life of the World, *when they were ſtriving together about the eating of his Fleſh? But without any other explication to ſhew the reality of his body and blood, he anſwered abſolutely*, v. 24. Amen Amen, I ſay to you, unleſs you eat the fleſh of the Son of Man, and drink his Blood, you ſhall not have life in you, *John* c. 6. v.

Ergo

Ergo *audientes ex discipulis ejus, dixerunt; durus est hic sermo, & quis potest eum audire?* Christus sciebat murmurationem Apostolorum circa hoc; & consequenter si non fuisset verum corpus suum, & verus sanguis, docuisset eos, & non permisisset eos decipi, sed ver. 62. absolute respondet; *hoc vos scandalizat? si ergo videritis filium hominis ascendentem, ubi erat prius;* Quasi dixisset, qui potest facere unum, potest & alterum. Murmuratio Apostolorum evidentissime probat Corporis & sanguinis Christi realitatem: *Ergo* facta consecratione, non est amplius substantia panis, & vini, sed solus Christus,

60. Many therefore of his disciples hearing it, said, this saying is hard, and who can hear it? *Christ heard his Apostles murmuring about this, and consequently if it had not been his true Body and Blood, he would tell it them and not let them be deceived, but* v. 62. He absolutely answers, doth this scandalize you? if then you shall see the Son of Man ascend where he was afore; *as if he had said, he that can make one, can make tother; the murmuring of the Apostles proves evidently the reality of the Body and Blood of Christ: Therefore after the Consecration, the substance of the Bread and Wine doth remain, but only Christ:*

quo interius animæ nostræ nutriuntur, & etiam exterius ratione ædificationis, & fraternæ charitatis, Act. cap. 2. ver. 42. *Erant autem perseverantes in doctrina Apostolorum, & communicationis fractionis panis, & orationibus.* Hic non loquitur scriptura de Calice, sed tantum de fractione panis, c. 20. v. 7. *una autem Sabbati, cum convenissemus ad frangendum panem, &c.* 1. Cor. c. 11. v. 27. *Itaque quicumque manducaverit panem hunc, vel biberit,* &c. Notanda est particula illa disjunctiva *vel* quæ ostendit sumptionem calicis

with which our Soul is inwardly nourished, and also outwardly by reason of the good edification and fraternal Charity, Act. c. 2. v. 42. And they were persevering in the Doctrin of the Apostles, and in the Communication of breaking of Bread, and in Prayers; *the Scripture does not speak here of the Chalice, but only of the breaking of Bread,* c. 20. v. 7. And in the first of the Sabbath when we were assembled to break Bread, *&c.* 1 Cor. c. 11. v. 27. Therefore whosoever eats this Bread, or drinks this Chalice, *&c. This disjunctive particle,* or, *is to be noted, which shews the taking of the Chalice*

non

non esse mandatum Christi, contra quod mandatum non liceret, ut fatemur aliquid attentare. Si vero credunt Calviniani esse mandatum Christi, cur attentant contra illud, Scribentes in disciplina sua Ecclesiastica, c. 12. Arti. 7. *panis cœnæ debet administrari illis, qui non bibunt vinum?* Semper contradictio reperitur in dictis, & in factis Hæreticorum omnium.

54. In Dominica quinquagesima quarta dicitur: *imperfectio, quæ est in nobis, non impedit, ut ad cœnam approximemus, sed econtra ad nihil proficeret cœna, nisi essemus imperfecti.* Hoc probare non possunt Calvini-

not to be a command of Christ, against which Commandment it should not be lawful to attempt any thing as we confess. If therefore the Calvinists do believe it to be Christ's command, why do they attempt against it, writing in their Ecclesiastic Discipline, c. 12. Arti. 7. The Bread of the Lords Supper ought to be administred to them y cannot drink Wine? *There is always a contradiction in the words and deeds of the Hereticks.*

54. *We read in* 54. *Sunday,* The imperfection that is in us, ought not to hinder us to receive the Communion, but contrarywise the Lord's Supper should signifie nothing, if we were not imperfect. *This the Cal-*

ani ex scriptura, sed bene probatur contrarium, 1 Cor. c. 11. v. 28. *probet autem se ipsum homo, & sic de pane illo edat, & de calice bibat*; v. 29. *qui enim manducat & bibit indigne, Judicium sibi manducat & bibit, non dijudicans corpus Domini*, Mat. c. 5. v. 48. *estote ergo vos perfecti, sicut & pater vester cœlestis perfectus est.* Cœna, seu Eucharistia proficit perfectis, & imperfectis; perfectis ut corroborentur in perfectione, & charitate Dei, & proximi; imperfectis vero, ut

vinists cannot prove out of Scripture, but the contrary is very well prov'd, 1 Cor. c. 11 v. 29. But let a Man examine himself, and then let him eat of that Bread and drink of that Cup; for he that eateth and drinketh unworthyly, eateth and drinketh judgment to himself, not discerning the body of our Lord, *Mat*, c. 5. v. 48. Be you perfect therefore, as also your Heavenly Father is perfect. *The Lords Supper or Eucharist is profitable to the perfect and imperfect, it is profitable to the perfect, that they may be Corroborated in their perfection and in the charity of God, and their Neighbour; but to the imper-*

par-

parcantur eis peccata præterita, & ut amplius non cadant: ergo falsum est cœnam seu Eucharistiam proficere tantum imperfectis; quia secundum Calvinianos deberemus semper esse imperfecti, ut cœna uteremur, & sic perfecti excluderentur à communione; vel frustraneum esset illud consilium, *estote ergo vos perfecti, sicut & Pater vester cœlestis perfectus est*: concludendum est ergo Eucharistiam aufferre reliquias peccatorum, seu simplices imperfectiones, non autem peccata, & notabiles imperfectiones; *qui enim manducat, & bibit indigne,*

fect it is profitable, that their past sins may be forgiven them, and that they may no more fall; therefore it is false that the Lords supper is only profitable to the imperfect, because according to the Calvinists we ought alwaies to be imperfect to make use of the Lords Supper, and so the perfect ought to be excluded from the communion, or that council should be vain, be you perfect therefore, as also your heavenly Father is perfect. *We ought therefore to conclude that the Eucharist takes away the reliques of sins, or the small imperfections, but not sins or notable imperfections*; for whosoever eats and drinks unworthily, eats an

judicium sibi manducat, & bibit. Hoc autem non curant Calviniani; quia non tenentur confiteri, & sic abissus abissum invocat.

55. In parvo Catechismo dicitur: *non inserviendum est Deo juxta mandatum hominum. Cum assistentia Spiritus Sancti perfectè impleri non possint mandata Dei. Maledicit & reijcit Deus eos, qui illa totaliter non implebunt: in Baptismo repræsentatur nobis peccatorum remissio.* Hæc probare ex scriptura non possunt Calviniani, sed bene probatur contrarium, *Heb.* c. 13. v. 7. *Mementote*

drinks his own Judgment; *of this the Calvinists do not care, because they are not obliged to confess, and so one bottomless pit calls another bottomless pit.*

55. *We read in the little Catechism,* We ought not to serve God according to the Commandments of Men; seeing the Commandments of God cannot be fulfilled by the assistance of the Holy Ghost. God curses and rejects them, because they will not totally fulfil them: the remission of sins is represented to us in Baptism. *This the Calvinists cannot prove out of Scripture, but the contrary is very well proved,* Heb. c. 13. v. 7. Remember your

pra-

præpositorum vestrorum, qui vobis locuti sunt verbum Dei. v. 17. *Obedite præpositis vestris, & subjacete eis*, Rom. c. 13. v. 1. *Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas, nisi à Deo; quæ autem sunt à Deo ordinata sunt:* v. 2. *Itaque qui resistit potestati, Dei ordinationi resistit: qui autem resistunt ipsi sibi damnationem acquirunt.* Eph. c. 6. v. 5. *servi obedite dominis carnalibus cum timore & tremore in simplicitate cordis vestri sicut Christo*, v. 6. *non ad oculum servientes quasi hominibus placentes, sed ut servi Chri-*

Prelates which have spoken the word of God to you, v. 17. Obey your Prelates and be subject to them, *Rom.* c. 13. v. 1. Let every Soul be subject to higher powers, for there is no power but of God; and those that are of God, are ordained: therefore he that resisteth the power resisteth the ordinance of God; and they that resist purchase to themselves Damnation, *Eph.* c. 6. v. 5. Servants be Obedient to your Lords according to the Flesh, with fear and trembling in the simplicity of your heart, as to Christ, v. 6. not serving to the eye, as it were pleasing Men, but as the Servants of Christ, do-

sti,

ſti, facientes voluntatem Dei ex animo, cum bona voluntate ſervientes ſicut Domino, & non hominibus: ergo inſerviendum eſt Deo juxta mandatum hominum, qui loquuntur verbum Dei, & qui ſunt veri præpoſiti noſtri; quia non eſt poteſtas, niſi a Deo; & conſequenter qui reſiſtit poteſtati, reſiſtit ordinationi Dei, & præcipue non obediendo Eccleſiæ præpoſitis, cum debeamus etiam obedire Dominis carnalibus non utcumque, ſed ſicut Chriſto proprio. Matth. c. 19. v. 17. *ſi autem vis ad vitam ingredi, ſerva mandata.* Multi ingrediuntur ad vitam, ergo debent ſervare manda-

ing the will of God from the heart; with a good will, ſerving as to our Lord, and not to Men. *Therefore we ought to ſerve, tho it be by the Commandment of Men, who ſpeak the words of God, and who are our true Prelates; for there is no power but from God, and conſequently, who reſiſts the power, reſiſts the Ordination of God, and eſpecially not obeying the Prelates of the Church, where we ought to obey our temporal Lords not howſoever, but as to Chriſt himſelf,* Mat. c. 9. v. 17. If thou wilt enter into life, keep the Commandments; *there are a great many that are ſaved, therefore they ought to keep the Com-*

ta;

ta; & de facto aliqui servarunt ea, v. 20. *omnia hæc custodivi à juventute mea*, ergo falsum est non posse homines cum assistentia Spiritus sancti perfecte implere mandata Dei, *Luc.* c. 1. v. 6. *Erant autem Justi ambo ante Deum incedentes in omnibus mandatis, &c.* Scriptura ut ostendat fuisse veram Justitiam, non dicit simpliciter *erant ambo Justi*, sed *ante Deum*, 1 Joan. c. 3. v. 22. *& quicquid petierimus accipiemus ab eo, quoniam mandata ejus custodimus, & ea quæ sunt placita coram eo facimus:* Matth. c. 10. v. 21. *Si vis perfectus esse,*

mandments; and in effect some have kept 'em, v. 20. All these have I kept from my youth, *therefore it is false that men by the assistance of the Holy Ghost cannot fulfil the Commandments of God,* Luc. c. 1. v. 6. And they were both Just before God, walking in all the Commandments, *&c. The Scripture to shew that they were truly just, don't say only that they were just*, but that they were both just before God, 1 *Joh.* c. 3. v. 22. And whatsoever we shall ask, we shall receive of him: because we keep his Commandments, and do those things which are pleasing before him, *Math.* c. 19. v. 21. If thou wilt

se,

se, vade, vende quæ habes, & da pauperibus, & habebis thesaurum in cœlo, & veni, sequere me. Omnia ista pertinent solum ad perfectionem, & non absolute ad salutem; ergo falsum est dicere, quod Deus maledicat, & rejiciat eos, qui totaliter non implent mandata sua, sive consilia; illa enim particula *totaliter* includit mandata & consilia tanquam à Deo. Deinde si cum assistentia Spiritus sancti perfecte impleri non possunt mandata Dei, injuste maledicit & rejicit Deus eos, qui illa totaliter non implent; quia ad impossibile nemo tenetur: & sic Deus non est Deus, sed injustissimus

be perfect, go sell the things thou hast, and give to the poor, and thou shalt have Treasure in Heaven: And come follow me. *All these things belong only to perfection, & not absolutely to Salvation; therefore it is false that God Curses and rejects them that do not wholly fulfil his Commandments, or Councils; for that particle* wholly *includes the Commandments and Councils as from God; besides, if the Commandments of God cannot by the assistance of the Holy Ghost be fulfilled, God injustly Curses and Rejects them that do not fulfil them; for no body is obliged to do a thing that is impossible: And so God is no God, but an unjust Tyrant, &c.*

Tyrannus,

Tyrannus, Act. c. 2. v. 38. Et *baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum: Ergo* in baptismo non repræsentatur nobis peccatorum remissio, sed vere fit. c. 22. ver. 16. *Exurge, & baptizare, & ablue peccata tua invocato nomine ipsius.*

56. In forma baptismum administrandi dicitur: *Sanctus Paulus dicit infantes fidelium esse sanctos à ventre matris, ut discernantur à paganorum, & infidelium infantibus.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Act. cap. 2. ver.

chap. 2. ver. 38. And be every one of you baptized in the Name of Jesus Christ for remission of your Sins: *Therefore in Baptism the remission of sins is not only represented unto us, but there is a true remission, chap. 22. ver. 16.* Rise up and be baptised, and wash away thy sins, invocating his Name.

56. *In the form of administring Baptism we read,* St. *Paul* says, that the Children of the faithful are sanctified from the Womb of their Mother, that they may be distinguished from the Children of the *Pagans* and *Infidels. This the Calvinists cannot prove out of Scripture, but the contrary is very well*

2. ver.

2. ver. 38. *Et baptizetur unuſquiſque veſtrum in nomine Jeſu Chriſti in remiſſionem peccatorum*, cap. 22. ver. 16. *Exurge, & baptizare, & ablue peccata tua invocato nomine ipſius: Ergo* ante baptiſmum nullus eſt ſanctus, ſi unuſquiſque debet baptizari in remiſſionem peccatorum; & conſequenter eſt falſum, quod Sanctus Paulus dixerit fidelium infantes eſſe ſanctos à ventre matris: nam dicitur, Pſalm. 50. v. 6. *Ecce enim in iniquitatibus conceptus ſum*, &c.

proved, *Act. chap. 2. ver.* 31. And be every one of you Baptized in the Name of Jeſus Chriſt for remiſſion of your ſins, *chap. 22. ver.* 16. Riſe up and be baptized, and waſh away thy ſins, invocating his Name. *Therefore, before Baptiſm there is none holy if every body ought to be baptized for the remiſſion of ſins, and conſequently it is falſe that St.* Paul *ſaid, that the Children of the faithful were holy from the Womb of their Mother; for we read in Pſal.* 50. *verſ.* 6. For behold I am conceived in iniquities, *&c.*

57. In modo celebrandi cœnam, Miniſter dicit: *In nomine*,

57. *In the manner of celebrating the Lord's Supper, the Miniſter ſaies*, In the Name

&

& authoritate Jesu Christi excommunico Idololatras omnes, blasphematores, contemptores Dei, hæreticos, & omnes sectam particularem tenentes, ut Ecclesia unitas disjungatur; omnes parentibus, & superioribus rebelles, omnes superbos, seditiosos, tumultuosos, pertinentes, contentiosos, adulteros, scortatores, latrones, avaros, usurarios, raptores, ebriosos, & gulosos; eis denuncians, ut ab hac sancta mensa se abstineant, ne contaminentur sacri cibi, quos Christus Jesus non dat nisi domesticis, ac fidelibus suis. Tamen certi simus vitia, & imperfectiones, qua sunt

and Authority of Jesus Christ, I excommunicate all Idolaters, Blasphemers, Contemners of God, Heretics, and all following any particular Sect, to trouble the unity of the Church, all rebells to their Parents and Superiours, all proud Folks, Seditious, Tumultous, Quarelsom, Contentious, Adulterers, Whoremasters, Thiefs, Covetous Usurers, Drunkards, and Glutons, telling them that they abstain from this Holy Table, that they may not stain this Holy Food; which Christ Jesus dont give but to his Domestics, and to his Faithful: we are certain notwithstanding, that the vices and im-

in

in nobis non impedire, ut nos recipiat, & dignos faciat hanc mensam spiritualem participare; quia hoc Sacramentum est pro miseris spiritualibus ægrotis medicina. Quoniam autem missa diu in tali existimatione fuit, ut plebi pauperi videretur principale Christianitatis esse punctum, fuit quid valdè novum, quod nos aboleverimus eam. Calviniani excommunicant, sed nunquam excommunicationem auferunt; ligant, sed non solvunt: Joan. c. 20. ver. 22. *Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, & quorum retinueritis retenta*

perfections which are in us don't hinder, but that he may make us worthy of participating this Holy Table; because, this Sacrament is a Medicin to those that are spiritually miserable and sick. But because the Mass was in such an esteem, that the poor People thought it to be the principal point of Christianity, it was found very strange that he had established it. *The Calvinists excommunicate, but never take off the excommunication, they tye, but never loose,* John. c. 20. v. 22. Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose you shall retain, they are

sunt

sunt. Per hoc Calviniani fatentur saltem implicite missionem suam esse falsam; quia semper ligant, & nunquam solvunt, Matth. cap. 16. ver. 19. *Et quodcunque ligaveris super terram, erit ligatum & in cœlis, & quodcunque solveris super terram, erit solutum & in cœlis.* Ligandi potestas non reperitur absque solvendi potestate. Excommunicant seipsos Calviniani, quando excommunicant omnes sectam particularem tenentes, quia particularem sectam à Patribus, & ab universali Ecclesia habent, 1 Cor. c. 11. vers. 29. *Qui enim manducat, & bibit indigne, Judicium*

retained. *By this the Calvinists shew their mission to be false, at least implicitely, because they always tye and never loose,* Mat. c. 16. v. 19. And whatsoever thou shalt bind upon Earth, it shall be bound also in Heaven; and whatsoever thou shalt loose in Earth, it shall be loosed also in Heaven. *The power of binding is not found with the power of loosing; the Calvinists excommunicate themselves, when they excommunicate all particular Sects, because they have a particular and different Sect from the Fathers and from the Universal Church,* 1 Cor. c. 11. v. 29. For whosoever eats and drinks unworthily, eats and

 sibi

sibi manducat & bibit: Ergo supponit Apostolus aliquos indignos manducare Corpus, & bibere Sanguinem Christi; & consequenter falsum est Christum non dare sacrum cibum, nisi domesticis, ac fidelibus suis, quia dedit etiam Judæ proditori, Luc. c. 22. ver. 21. *Verumtamen ecce manus tradentis me, mecum est in mensa.* Volunt Calvinini sacrum cibum non dari nisi domesticis, ac fidelibus Christi, & postea contradictorie, volunt imperfectiones, & vitia non impedire, quin digni simus hac mensa spirituali contra

drinks his damnation; *therefore the Apostle supposes that there are some unworthy of eating the Body and drinking the Blood of Christ, and consequently, it is false that Christ don't give his Body but to his Domestics and to his Faithful, because he gave it to Judas that betraied him*, Luk. c. 22. v. 21. But yet behold the hand of him that betraied me, is with me on the Table. *The Calvinists won't have the body of Christ to have been given by him, but to his Domestics and Faithful, and after he contradicts it, saying, that the imperfections and vices don't hinder us, but that we may be worthy of participating of this spiritual*

Apo-

Apostolum, 1 Cor. c. 11. vet. 29. *Qui enim manducat, & bibit indigne*, &c. Fatentes missam diu fuisse in existimatione, jactant se eam extirpasse. Si fuit diu in existimatione, debebant recordari sententiæ Pauli, 2 Thes. cap. 2. ver. 14. *Itaque fratres state, & tenete traditiones, quas didicistis*, &c. Missa fuit, est, & erit principale punctum Christianitatis, si quidem fuit, est, & erit semper misterium passionis Christi, Deut. c. 32. v. 7. *Interroga patrem tuum, & annunciabit tibi, majores tuos, & dicent tibi.* O Calviniane amantissime, quæso ex viscribus Christi, ut

Table which is against the Apostle, 1 Cor. c. 11. v. 29. For whosoever eats and drinks unworthily, &c. *they confess that the Mass was for a great while in great esteem, and they boast to have rooted it out: If it was for a long while in esteem, they ought to heed St.* Pauls *words*, Thes. c. 2. v. 14. Therefore Brethren stand and hold the traditions, which you have learned, &c. *The Mass was, is, and shall be the principal point of Christianity; for it was, it is, and shall be the Misery of the passion of Jesus Christ*, Deut. c. 23. v. 7. ask your Father and he will tell you, &c. *O Dear Calvinist! I beseech thee for Christ's*

interrogés Apostolos, Patres & sanctos majores tuos, & dicent tibi, quid sit missa; Jer. cap. 6. vers. 16. *State super vias, & videte, & interrogate de semita antiqua, quæ sit via bona, & ambulate in ea.* Minime Calviniani abolevistis Missam, sed debebatis dicere, nos abolire, & extirpare volebamus eam, imitarique Antichristum, qui auferet sacrificium, Dan. cap. 12. ver. 11. *Et à tempore cum ablatum fuerit juge sacrificium, & posita fuerit abominatio in desolationem,* &c.

58. In precibus Ecclesiasticis dicitur: *Do-*

sake, ask the Apostles, the Fathers, and the Saints that came before you, and they will tell you what the Mass is, Jer. c. 6. v. 16. Stand ye in the waies and see, and ask for the old paths, where is the good way, and walk therein; *You are far mistaken, Calvinists, you have not abolished the Mass, but you ought to say that you would fain abolish and root it quite, and thereby imitate Antichrist, who shall strive to take off the Sacrifice,* Dan. c. 12. v. 11. And from the time when the continual Sacrifice shall be taken way, and there shall be the abomination of desolation, &c.

58. *We read in their Prayers,* O Lord God

mine

mine Deus pater æterne, & omnipotens, absque simulatione fatemur coram sanctâ majestate tua nos miseros esse peccatores, in iniquitate conceptos, & natos, ad malefaciendum inclinatos, omni bono inutiles, vitioque nostro sine fine & indesinenter sancta mandata tua transgredi; quod facientes ruinam, & perditionem acquirimus supra nos. Te rogamus vere pater, ut Ecclesias tuas liberare digneris à luporum rapacium ore, & ab omnibus mercenariis suam ambitionem, vel utile quærentibus, & non gregis tui salutem, utque omnes simul cælestis pater adoremus te, &

eternal Father and omnipotent, we confess without any dissimulation before your Holy Majesty, that we are poor miserable Sinners conceived and born in iniquity, inclined to evil, good for nothing; and that we do transgress against your Commandments without any end, and so deserve ruine and perdition: we beseech thee true Father, that you may vouchsafe to free your Churches from the Mouth of ravening Woolves, and from all Mercenaries seeking their own profit, and not the Salvation of their Flock, and that we may all adore Thee, Holy Father, and know Thee to be

recognoſcamus te ſolum verum Deum, ac Chriſto tuo magiſtro noſtro, Regi, & legiſlatori demus honorem, debitamque reverentiam. Tibi commendamus pauperes fratres noſtros ſub Tyrannide Antechriſti diſperſos; & ſingulariter gratias agimus tibi nos eripuiſſe à miſera Diaboli ſervitute, noſque liberaſſe à maledicta idololatria, in qua eramus immerſi. Noli permittere totam eſſe Chriſtianitatem deſolatam; noli permittere nominis tui memoriam aboleri in terra: noli permittere eos perituros ſupra quos voluiſti, ut invocaretur nomen tuum; neque Turcas, Paganos, Papiſtas, &

the only true God, and that we may give due honour and reverence to Chriſt our Maſter, King, and Legiſlator; we commend to thee our poor Brethren diſperſt under the Tyranny of Antichriſt, and we give thee ſpecial thanks for having freed us from the miſerable ſervitude of the Devil, and from the wicked Idolatry in which we have been drowned; do not ſuffer that Chriſtianity ſhould be deſolated, and do not permit that remembrance of your name ſhould be aboliſhed upon Earth; let not thoſe upon whom you would have your name to be call'd, Periſh; and let not Turks Pagans, Papiſts, and

piſtas,

pisti, aliosque infideles te blasphemantes gloriare. Omnes Calvinianorum preces publicæ Deo Patri dirigunturr, & nullæ Spiritui sancto, neque Christo, neque Angelis, neque sanctis, quamvis Stephanus invocaverit Christum, Act. cap. 7. ver. 58. *Et lapidabant Stephanum invocantem & dicentem, Domine Jesu suscipe spiritum meum*; c. 22. v. 16. *Exurge, & baptizare, & ablue peccata tua invocato nomine ipsius*, Gen. c. 48. ver. 16. *Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & invocetur super eos nomen meum, nomina quoque patrum meorum A-*

other Infidels who Blaspheme your Name boast. *All the publick Prayers of the Calvinists are directed to God the Father, and they direct none to the Holy Ghost, neither to Christ, neither to his Angels or Saints; although St. Stephen invocated Christ*, Act. c. 7. v. 58. And they stoned *Stephen*, invocating and saying, Lord Jesus receive my Spirit, c. 22. v. 16. Rise up and be Baptised, and wash away thy sins, invocating his name, *Gen.* c. 48. v. 16. The Angel that delivered me from all evil bless these Children, and be my name called upon by them, and the names also of my Fathers *Abraham*, and

braham, & Isaac. Concepti sumus, & nati in iniquitate, sed non remanemus in iniquitate, juxta 1 Cor. cap. 7. ver. 14. *Sanctificatus est enim vir infidelis per mulierem fidelem, & sanctificata est mulier infidelis per virum fidelem, alioquin filii vestri immundi essent, nunc autem sancti sunt.* Neque omnes nati sunt in iniquitate, ut Joannes Baptista, de quo legitur, Luc. cap. 1. v. 15. *Et Spiritu sancto replebitur adhuc ex utero matris suæ:* Jer. c. 1. v. 5. *priusquam te formarem in utero, novi te, & antequam exires de vulva sanctificavi te.* Falsum est quod omni bono *Isaac; we are conceived and born in iniquity, but let not us persist in iniquity,* 1 Cor. c. 7. v. 14. For the Man an Infidel is sanctified by the Faithful Woman; and the Woman an Infidel is sanctified by the Faithful Husband; otherwise your Children should be unclean, but now they are holy. *Neither are all born in iniquity as St.* John *Baptist, of whom we read,* Luc. 1. v. 15. And he shall be repleniſhed with the Holy Ghoſt, even from his Mother's womb, *Jer.* c. 1. v. 5. Before I formed thee in the Belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee: *it is false that we are*

simus

simus inutiles, secundum Matth. c. 25. v. 21. *Euge serve bone, & fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium Domini*: v. 30. *Et inutilem servum ejicite in tenebras exteriores.* Non omnes ejiciuntur in tenebras exteriores; *Ergo* non omnes sunt servi inutiles, Luc. c. 1. v. 6. *Erant autem Justi ambo ante Deum, incedentes in omnibus mandatis, & justificationibus Domini sine querela*, c. 18. v. 21. *hæc omnia custodivi à juventute mea*, Ezech. c. 11. v. 20. *Ut in præceptis meis ambulent, & judi-*

good for nothing, for St. Matthew *saies*, c. 25. v. 21. Well for thee good and faithful Servant, because thou hast been faithful over a few things, I will place thee over many things, enter into the Joy of thy Lord, v. 30. And the unprofitable servant cast ye out into the utter darkness; *all are not cast into the utter darkness, therefore all Servants are not unprofitable*, Luk. c. 1. v. 6. And they were both just before God, walking in all the Commandments, and justifications of our Lord without blame, c. 18. v. 21. All these things have I kept from my Youth, *Ezch.* c. 11. v. 20 That they may walk in my statutes,

eta

cia mea custodiant, faciantque ea: Ergo non omnes mandata Dei transgrediuntur. Christus unicam Ecclesiam habet, & Calviniani orant pro multis: orantesque contra mercenarios, orant contra seipsos; nam omnes Ministri sunt mercenarii, cum ab Ecclesiis suis salarium recipiant, quod præ manu, sive ante curant sibi tradi, Juxta disciplinam suam Ecclesiasticam capite primo Art c. 36. *præ manu, sive præmature pecuniarum quarta pars pensionis per annum promissæ dabitur Ministro.* Non quærunt Ministri gregis salutem; siquidem derelinquunt eum, quando est in dubio. Non adorant Calviniani,

and keep my ordinances, and do them. *Therefore all do not transgress against the Commandments: Christ has but one Church, and the Calvinists pray for many, and praying against the mercenaries they pray against themselves; for all the Ministers are mercenaries, seeing they receive salery from their Churches which before-hand they have a care to receive according to their own Ecclesiastical Discipline,* c. 1. Artic. 36. Beforehand, the Minister must receive the fourth part of the pension promised him; *the Ministers do not mind the Salvation of their Flock, because they forsake their Flock when it is in danger.* The Cal-

neque

neque recognoſcunt alium Deum, niſi Patrem æternum, quamvis filius ſit æqualis Deus, & Spiritus Sanctus æqualis Deus. Bonum eſt dare honorem debitamque reverentiam Chriſto, ſed non ſufficit; debemus enim adorare eum, Matth. c. 28. v. 16. *Undecim autem diſcipuli abierunt in Galilæam in montem, ubi conſtituerat illis Jeſus; & videntes eum adoraverunt.* Valde inutilis eſt Calvinianorum in nos compaſſio; ſiquidem illi, & non nos, ut in tot locis ſupra probavi, ſunt ſub miſera diaboli ſervitute. Gratias agamus Deo, & oremus pro eis, qui ponunt nos in numero Turcarum,

unleſs do not adore nor acknowledg any other God but the Father Eternal, although the Son be equal to him, and the Holy Ghoſt. It is good to give a due honour and reverence to Chriſt, but it is not enough; we ought to adore him, Matth. c. 28. v. 16. And the eleven Diſciples went into Galilee unto the Mount; where Jeſus had appointed them, and ſeeing him they adored. *Their compaſſionating of us is very unprofitable, for it is they and not we, as I have proved in ſo many places, that are in the miſerable ſervitude of the Devil; let us give thanks to God, and pray for them that put us in the number* of the Turks, Pagans, Paga-

Paganorum, & aliorum infidelium.

59. In Ecclesiastica disciplina Calviniauorum, c. 1 Arti. 4. dicitur: *Evangelii Ministri ad hoc officium non admittentur, nisi per synodum provincialem, vel per colloquium, dum saltem componatur ex septem pastoribus. Gallicè, & Latinè fiat examen: brevem fidei suæ confessionem Latinè faciat, signabitque fidei confessionem, & disciplinam Ecclesiasticam; tentamentum quoque de sua peritia circa philosophiam faciat,* Arti. 7. *Ministrorum electio precibus, & manuum impositione confirmabitur,* Arti. 11. *Ministrorum officium est*

and other Infidels.

59. *In the Church discipline of the Calvinists,* c. 1. Arti. 4. *we read,* Let not Ministers of the Gospel be admitted to this office, but by a provincial Council, or by a conference which will at least be compoſed of seven Pastors; let him be examined in Latin and French, let him make a short confession of faith in Latin; and let him sign his confession of Faith and Church Discipline; let him also make a Trial of his study in Philosophy, *Arti.* 7. Let the Election of Ministers be made by Prayers and Imposition of hands, *Arti.* 11. The office of the Ministers is to

pre-

prædicare, & sobrie tantum scripta Patrum citabunt. Hæc probare non possunt Calvinistæ ex scriptura, nec quæ continentur in Arti. 31, 32. & 35. *De Ministris mutuatu*, Arti. 36. dicitur: *Præmanu, sive præmature pecuniarum quarta pars pensionis per annum promissæ dabitur Ministro*, Arti. 14. dicitur: *Ecclesia, quæ reperta fuerit ingrata, pastore non providebitur.* Arti. 43. dicitur: *Ecclesia cujus obsequio mortuus fuerit pastor; curam habebit de vidua, ac filiis ipsius.* Hæc probare non possunt Calviniani ex scriptura, sed bene proba-

Preach and to quote with Moderation the Opinions of the Fathers; *All these the Calvinists cannot prove out of Scripture, neither what is contained in the* Arti. 31. 32. & 35. Of the borrowing of Ministers *Arti.* 36. *we read*, before-hand or very soon, let the fourth part of the pension promised to the Ministers, by the year be paid, *Arti.* 14. *we read*, the Church that is found to be ingrate, let it be deprived of a Pastor, *Arti.* 43. *we read*, a Church in whose service a Minister dies, must have care of his Widow and Children; *These the Calvinists cannot prove out of Scripture, but the contrary is very well*

tur

tur contrarium, 2 Tim. c. 1. v. 6. *Propter quam causam admoneo te, ut resuscites gratiam Dei, quæ est in te per impositionem manuum mearum*; Tit. cap. 1. v. 5. *Hujus rei gratia reliqui te Cretæ, ut ea, quæ desunt, corrigas, & constituas per civitates presbyteros, sicut & ego dispossui tibi*: 1 Cor. cap. 14. ver. 6. *Nunc autem fratres si venero ad vos linguis loquens, quid vobis prodero, nisi vobis loquar aut in revelatione, aut in scientia, aut in prophetia, aut in doctrina?* Coloss. c. 2. v. 8. *Videte ne quis vos decipiat per philosophiam, & inanem fallaciam.* In

provid, 2 Tim. c. 1. v. 6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands, *Tit.* c. 10. v. 5. For this Cause left I thee in Crete, yt thou shouldest reform the things that are wanting, and shouldest ordain Priests by Cities, as I also appointed thee, 1 *Cor.* cap. 14. vers. 6. But now Brethren I come to you speaking with Tongues; what shall I profit you, unless I speak to you either in revelation, or in knowledg, or in propheſie, or in doctrin? *Coloss.* c. 2. v. 8. Beware lest any man deceive you by Philosophy, and vain falla-

hoc

hoc quarto articulo errores refutantur ex scriptura, & primus refutatur, ex hoc, quod ad Ministerium Evangelii, nullus admittitur, nisi per impositionem manuum Episcopotum; secundus refutatur ex hoc, quod parum refert examen fieri Gallice, aut Latine, nisi fiat juxta revelationem, vel scientiam, vel prophetiam: tertius refutatur ex hoc, quod aliquis decipi potest per philosophiam, & inanem fallaciam. Ministrorum electio, ut habetur in articulo septimo non potest *precibus, & manuum impositione confirmari*; quia ut confirmaretur, deberet

cy: *In this fourth Article, Errors are refuted out of Scripture, and the first Error is refuted by this, that no body is admitted to the Ministery of the Gospel but by imposition of the hands of Bishops. The second Error is refuted by this, that it, signifies little or nothing to be examined in French or Latin, unless it be made according to revelation, or science, or prophesie. The third is refuted by this, that a Man may be deceived by Philosophy and vain fallacy. The election of the Ministers (as we read in the second Article)* cannot be confirmed by Prayers and Imposition of hands; *because if it should be confirmed, the confirmation*

fieri

fieri hæc confirmatio juxta 1 Tim. cap. 4 v. 14. *Cum impositione manuum Præsbyteri.* Ubi est Calvinianorum Præsbyteratus, altaria, & sacrificia ipsorum? 2 Tim. c. 1. v. 6. *Propter quam causam admoneo te ut resuscites gratiam Dei, quæ est in te per impositionem manuum mearum.* Non fit vera electio Ministerii, nisi per gratiam; gratia est per impositionem manuum Pauli Apostoli, Præsbyteri, & Episcopi secundum scripturam: *Ergo* secundum scripturam, ut sit vera electio, & gratia per manuum impositionem, debent adesse Præsbyteri, & Episcopi. Ubi sunt a-

ought to be made according to 1 *Tim.* c. 4. *v.* 14. With the Imposition of the hands of Priesthood: *Where is the Priesthood of the Calvinists? Where are their Altars and Sacrifices?* 2 *Tim.* c. 1. *v.* 6. For the which Cause I admonish thee that thou resuscitate the Grace of God which is in thee by the Impositions of my hands. *There is no true election of Ministry but by grace, and is given by the Imposition of hands of St. Paul Apostle, of a Bishop and Priest according to Scripture, therefore according to Scripture for a true election and Grace given by Imposition of hands, there ought to be present Bishops and Priests: Whereas the*

pa

pud Calvinianos? Tit. c. 1. v. 5. *Hujus rei gratia reliqui te Cretæ, ut ea, quæ desunt corrigas, & constituas per Civitates presbyteros, sicut & ego dispositi tibi.* Non solum in veteri testamento, sed in novo dantur Sacerdotes, *Ergo* religio Calviniſtica non admittens Sacerdotes, neque Episcopos, non poterit esse vera, & consequenter impositio manuum ministrorum suorum erit vana, sicut etiam in articulo undecimo vanum erit prædicandi officium; quia de veris prædicatoribus dicitur, Joan. c. 20. v. 23. *Quorum remiseritis peccata*, &c. Calviniani ligant, & non solvunt, *Ergo* non sunt veri *Calviniſts any?* *Tit. c. 1. v. 5.* For this Cause left I thee in Crete, that thou shouldest reform the things that are wanting and shouldest ordain Priests by Cities as I also appointed thee. *Not only in the Ancient Law were Priests, but also in the New. Therefore the Religion of the Calviniſts (not admitting of neither Priests nor Bishops) cannot be true; and consequently the Imposition of hands of Ministers will be in vain; as also in the 11. Article, the office of Preaching will be in vain, because it is said of the true Preachers in St.* John 20 v. 23. Whose sins you forgive, *&c. The Calviniſts bind, but don't loose; therefore they*

prædicatores, ut erant Apoſtoli, & ut ſunt Præsbyteri Catholici Romani, qui in prædicatione, & Sacramentorum adminiſtratione imitantur Apoſtolos: in prædicatione inquam, quia non prædicant niſi mittantur ab Epiſcopis, ſicut Apoſtoli non prædicabant, niſi ut miſſi à Chriſto ſupremo Epiſcopo. In adminiſtratione quoque Sacramentorum; quia quoad ſubſtantiam, & ritum imitantur Apoſtolos. Tempore Apoſtolorum, & non Papiſtarum orabant ipſi Apoſtoli ſuper infirmos, ungentes eos oleo in nomine Domini: hoc faciunt Catholici, & non Calviniani, qui *Ergo*

are not true Preachers as the Apoſtles were, and as the Roman Catholic Prieſts, who in their Preaching and Adminiſtring of the Sacrament imitate the Apoſtles in their Preaching; I ſay, becauſe they do not Preach unleſs they are ſent by the Biſhops, as the Apoſtles did not Preach but when they were ſent by the ſupream Biſhop, Chriſt. In the Adminiſtration alſo of the Sacraments, For as to the ſubſtance and rites they imitate the Apoſtles in the Apoſtles time, and not in Papiſts time; then every Apoſtle praid over the Sick, anoiming them with Oyl in the name of the Lord, this the Catholics do, and not the Calviniſts, which

ex

ex istis magis imitantur Apostolos? Heb. c. 13. v. 7. *Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei.* Patres secundum Calvinianos locuti sunt verbum Dei; *Ergo* memores debent esse ipsorum verborum, ac scriptorum, & non sobrie citare ea. Quæ continentur in Artt. 31, 32, & 33. *De Ministrii mutuatis*, non possunt ex scriptura probare Calviniani; quia communiter equus, vel asinus commodari potest; sed quod commodari possit Prædicator, aut Evangelii Minister nullam de hoc mentionem facit Evangelium. Contra Arti. 36. Dicendum est, quod Apostolus

of these therefore imitate more the Apostles? Heb. c. 13. v. 7. Remember your Prelates which have spoken the word of God to you. *The Calvinists say, that the Fathers have spoken the word of God, therefore they ought to be mindful of their Words and Writings, and to quote them with Moderation. What is contained in the Articles* 31, 32, *&* 33. Of the borrowing of Ministers, *the Calvinists cannot prove; for generally a Horse or an Ass may be lent, but that a Preacher or Minister of the Gospel may be lent; there is no mention made of it in the Gospel: as for the* 36 *Article we say, that the Apostle did not only*

ne dum pecuniam non exigebat præmature, sed neque cupiebat, Act. c. 20. v. 33. *Argentum & aurum, aut vestem nullius concupivi, sicut & ipsi scitis.* Hujus reddit rationem, v. 34. *Quoniam ad ea quæ mihi opus erant, & his, qui mecum sunt, ministraverunt manus istæ;* 1 Thess. c. 2. v. 9. *Memores enim estis fratres laboris nostri & fatigationis.* Apostolus Ergo dicit, fratres memores esse ipsius, non ante laborem, sed post laborem, Matth. c. 10. v. 8. *Gratis accepistis, gratis date,* 1 Cor. c. 9. v. 11. *Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?* Non est mirum

not ask Mony, but neither wisht to have it, Act. c. 20. 33. No Mans Silver, and Gold, or Garment have I coveted, your selves know *he gives a reason for this,* v. 34. That for such things as are needful for me, and them that are with me, these hands have ministred, 1 *Thes.* c. 2. v. 9. For you are mindful Brethren of your labour and toil. *The Apostle therefore says, that the Brethren were mindful of him, not before his Labour, but after,* Mat. c. 10. v. 8. Freely you have received, freely give ye, 1 *Cor.* c. 9. v. 11. If we have sowen unto you spiritual things, is it a great matter if we reap your carnal things? *It is no*

ſecundum Paulum, quod miniſtri Dei aliquid recipiant; quia qui inſervit Altari, debet vivere de Altari; ſed eſt mirum, quod ipſi Miniſtri non ſolum ad hoc cogitent, ſed ante velint ſolvi, & quaſi pactum facere ſicut Judas; *quid vultis mihi dare, & ego eum vobis tradam?* In Gallia eſt communiſſimum adagium: *vis ne ſicut carnifex, ut tibi ſolvam ante?* Carnifices vocantur Miniſtri Juſtitiæ; & forſan ex hoc Calviniſtarum Prædicantes vocantur Miniſtri. Alios duos articulos probare non poſſunt ex ſcriptura.

wonder according to St. Paul that the Miniſters of God receive ſomething; for he that ſerves the Altar ought to live by the Altar, but it is wonder that the Miniſters don't only think this, but will be paid before-hand, and make it as if it had been a contract, as Judas. What will you give me, and I will deliver him to you? *Is a common proverb in* France, will you be paid before hand as the Hang-man? *The Hang-men are called the Miniſters of Juſtice, and it may be it is for ye reaſon that the Preachers of the Calviniſts are called Miniſters. The two other Articles they can never prove by Scripture.*

60. In Ecclesiastica disciplina Calvinianorum, c. 3. Artic. 1. dicitur: *Veterani, & Diaconi publicè recipientur, ante pulpitum stantes cum orationibus solemnibus, sicque ordinabuntur in suis officiis, fidei confessionem & disciplinam subsignantes*, Artic. 5. dicitur: *Veteranorum & Diaconorum officium, non est prædicandi, neque Sacramenta administrandi.* Veterani, aut Præbyteri, & Diaconi Evangelii aliò modo recepti fuerunt, Tit. c. 1. v. 5. *Et constituas per civitates Præsbyteros, sicut & ego disposui tibi.* Quomodo disposuerat Apostolus? Sicut in v. 6. *Si quis sine crimine est*

60. *In the Church discipline of the Calvinists*, c. 3. Art. 1. *we read*, Let the Ancients and Deacons standing before the Pulpit, be received publicly with solemn Prayers, and so let them be ordered in their Office; let them sign their discipline and confession of Faith. *We read in the 5 Art.* The Office of the Ancients and Deacons is not to Preach or Administer the Sacraments; *the Ancients or Priests, or Deacons of the Gospel were otherwise received*, Tit. c. 1. v. 5. And thou shouldst ordain Priests by Cities, as I also appointed thee; *how did the Apostle ordain? as in the* 6. v. If any be without crime, the Husband

unius

unius uxoris vir, filios habens fideles, non in accusatione luxuriæ, aut non subditos, &c. Nescio an Calviniani hæc omnia observent, Act. c. 8. v. 6. *Hoc statuerunt ante conspectum Apostolorum, & orantes imposuerunt eis manus.* Ubi est apud Calvinianos manuum impositio? Diaconi prædicabant etiam, & Sacramenta administrabant, ut Stephanus; legitur enim, Act. c. 6. v. 10. *Et non poterant resistere sapientiæ, & Spiritui, qui loquebatur*; c. 8. v. 4. *igitur qui dispersi erant, pertranſibant evangelizantes verbum Dei.*

of one Wife having faithful Children not in the accusation of Riot, or not Obedient, &c. *I don't know whether the Calvinists observe all these*, Act. c. 6. v. 6. This they did set in the presence of the Apostles, and praying they imposed hands upon them. *Where do the Calvinists make any imposition of hands? the Deacons also Preach and Administred Sacraments, as Stephen, for we read*, Act. c. 6. v. 10. And they could not resist the Wisdom, and the Spirit that spake, c. 8. v. 4. They therefore that were dispersed, passed thro evangelising the word of God.

61. In Ecclesiastica disciplina Calvinianorum, c. 10. Artic. 5. dicitur: *nullæ fiunt preces, nec eleemosynæ publicæ in funeribus.* Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Eph. c. 6. v. 18. *Per omnem orationem, & obsecrationem orantes omni tempore in spiritu,* 1 Thess. c. 5. v. 17. *Sine intermissione orate;* 2 Matt. v. 12. v. 24. *atque ita ad preces conversi rogaverunt, ut id quod factum erat delictum, oblivioni traderetur:* v. 43. *& facta collatione duodecim millia drachmas argenti misit Jero-*

61. *In the Church-discipline of the Calvinists,* c. 10. Art. 5. *we read,* Let no Prayer or Alms be made in publick Funerals, *the Calvinists cannot prove this out of Scripture, but the contrary can be very well proved,* Eph. c. 6. v. 18. In all Prayer and Supplication, praying at all times in Spirit, 1 *Thes.* c. 5. v. 17. Pray without intermission, 2 *Mach.* c. 12. 42. and so betook themselves into Prayer, and besought him that the sin commited might wholly be put out of remembrance, v. 43. And when he had made a gathering throughout the Company, to the summ of two thousand drachms of Silver, he

solymam

solymam offerri pro peccatis mortuorum sacrificium, bene & religiose de resurrectione cogitans. Tob. c. 4. v. 18. *panem tuum, & vinum tuum super sepulturam justi constitue, & noli ex eo manducare, & bibere cum peccatoribus.* Quid clarius pro publicis precibus, & eleemosynis in funeribus? Tim. c. 2. v. 8. *Volo* Ergo *viros orare in omni loco,* Matt. c. 5. v. 16. *Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, & glorificent patrem vestrum, qui in cœlis est.* Dum in occulto remaneat intentio, id est, dum agamus non propter vanam gloriam, sed propter Deum, actiones bene possunt esse

sent it to *Jerusalem* to offer a sin-offering; doing therein very well and honestly, in that he was mindful of the resurrection, *Tob.* c. 4. 18. Pour out thy Bread on the Burial of the just, but give nothing to the wicked. *What is more clear than this for publick Prayers, and Alms, in Funerals?* Timothy chapter 2. v. 8. I will therefore that Men pray every where, *Matth.* c. 5. v. 16. So let your light shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven. *while the intention remains unknown; that is to say, while we don't do it for vain glory, but God; actions may be public to*

pub-

publicæ, ad bonum exemplum proximo noſtro dandum. Fiunt preces apud Lutheranos, cantant, & prædicant in funeribus.

62. In Eccleſiaſtica diſciplina Calvinianorum, c. 11. Artic. 1. dicitur: *Nihil valet baptiſmus à non habente vocationem, nec commiſſionem adminiſtrationis*, Artic. 2. *Doctor in Eccleſia non poteſt prædicare, nec Sacramenta adminiſtrare, niſi ſit ſimul Doctor, & Miniſter.* Artic. 6. *Nullus fiat baptiſmus niſi in Congregationibus Eccleſiaſticis, ubi Eccleſia publicè eſt erecta.* Hæc probare non poſſunt Calviniani ex ſcriptura, ſed bene probatur contrarium, Act. c. 10. v. 47. *Nunquid aquam*

give good example to our Neighbour. The Lutherans ſay public Prayers, they Sing and Preach in Funerals.

62. *In the Church diſcipline of the Calviniſts*, c. 11. Art. 1. *we read*, Baptiſm conferred by ſuch as neither have Vocation or Commiſſion to Adminiſter, avails nothing; *Art.* 2. A Doctor cannot Preach, neither adminiſter Sacraments unleſs he be a Doctor and Miniſter together, *Art.* 6. Let none be Baptized but in Church Congregations, where there is a Church publicly erected. *This the Calviniſts cannot prove out of Scripture, but the contrary is very well proved*, Act. c. 10. v. 47. Can any Man

quis

quis prohibere potest, ut non baptizentur hi qui spiritum sanctum acceperunt sicut & nos? Ergo cum nullus possit prohibere aquam, baptismus potest fieri ab omnibus, & præcipue tempore necessitatis, sicut tempore persecutionis Regis Antiochi mulieres circumcidebant filios suos, 1. Mac. c. 1. v. 36. *Et mulieres, quæ circumcidebant filios suos, trucidabantur secundum Jussum Regis Antiochi.* Ostendant nobis ex scriptura articulum secundum; & contra sextum probatur, Act. cap. 8. v. 38. *Et jussit stare currum, & descenderunt uterque in aquam, Philippus, & Eunuchus, & baptiza-*

forbid Water that these should not be Baptized, which have received the Holy Ghost as well as we? *Therefore seeing no body can forbid Water, Baptism may be conferred by any body, and especially in time of necessity, as in the time of the Persecution of King of* Antioch, *the Women did Circumcise their Children,* 1 Mach c. 1. v. 63. They put to death certain Women that Circumcised their Children. *Let them shew us a proof of their second Article out of Scripture: and against the 6* Art. *we find* Act. c. 8. v. 38. And he commanded the Chariot to stay, and both went down into the Water, *Philip* and *Eunuch*, and he

vit

vit eum: Ergo non est necesse, ut hat baptismus, quod publice sit erecta Ecclesia, & quod homo baptizetur à Ministro, nam legitur, 2 Mac. c. 6. v. 10. *Duæ enim mulieres delatæ sunt natos suos circumcidisse*; & hoc fecerunt ex necessitate.

Baptized him. *Therefore it is not necessary to have a Church erected publicly for Baptism, and that he may be Baptized by a Minister; for we read*, 2 Mac. c. 6. v. 10. For there were two Women brought that Circumised their Children, *and this they did for necessities sake.*

63. In Ecclesiastica disciplina Calvinianorum, c. 12. Artic. 1. dicitur: *Ubi non est Ecclesiæ forma, non licet fieri cœnam Domini.* Artic. 7. *Panis cœnæ debet administrari illis, qui non bibunt vinum.* Arti. 8. *Est in libertate pastorum papem, & vinum distribuentium uti verbis usitatis, cum res*

63. *In the Church discipline of the Calvinists*, c. 12. Art. 5. *we read*, where there is not the form of a Church, 'tis not lawful to receive the Communion, *Art.* 7. The Bread of the Supper ought to be given to those that do not drink Wine, *Art.* 8. It is in the liberty of the Pastors, when they distribute the Bread and Wine, to

sit

sit indifferens. Artic. 14. *Solet sæpius celebrari cœna, quam quatuor vicibus in anno.* Artic. 24. *Bonum est non celebrari matrimonia diebus cœnæ, nec diebus publici jejunii.* Artic. 25. *Sponsi, qui se cognoverint ante legitimum, & solemne matrimonium, publicam hujus culpæ recognitionem facient, vel coram Consistorio secundum ejus discretionem.* Artic. 28. *Fideles partes suas adulterio convictas habentes, admonebuntur, ut cum eis reuniantur; si autem*

say the usual words, because it is an indifferent thing, *Art.* 14. The Lords Supper is no more often to be Celebrated than four times in a year, *Art.* 44. It is not good to Celebrate Marriage in the daies that the Lords Supper is Celebrated, or in daies of publick Fasts, *Art.* 25. Husbands and Wives that have known one another before a lawful and solemn Marriage, let them make a publick acknowledgment of their Faults before the Consistory, according to their discretion, *Art.* 28. The faithful convicted of the Adultery of their Wives, are to be admonished to reunite themselves to their Wives, which

nolint

nolint hoc facere, libertas, quam habent ex verbo Dei declarabitur illis. Si tamen casus talis adveniret illi, qui officium in Ecclesia haberet, uxorem resumere, & officium suum exercere non poterit. Ob autem difficultates hujus temporis monentur Ministri, ut non remaritent Partes, quibus liberum est alibi se providere; & circa Partem offendentem matura deliberatione procedatur antequam libertas sua declaretur ipsi. Artic. 31. *Uxores, quarum Mariti mercaturæ, vel alterius causa abiverint, valdeque diu absentes fuerint, se præ-*

if they refuse to do, the liberty which the word of God gives them ought to be declared; but if such a thing happens to him that has an office in the Church, he is to take his wife again; otherwise he cannot exercise his charge. But for the difficulty of this time, Ministers are admonished that they may not twice marry such as can otherwise provide themselves; and as to the party offending, let them be procured again with mature Deliberation, before their Liberty be declared to them, *Art.* 31. Wives whose Husbands for Merchandize-sake, or for some other reason are absent for a long while,

senta-

sentabunt coram Magistratu, si remaritari velint. Artic. 32. *Quoad uxores Presbyterorum, vel Monacorum rebellium, ad idololatriam redeuntium, seu ad Missam, & claustra sua, admonentur ut non cohabitent cum præditis Maritis, dum erunt in apostasia, ne Matrimonium oneretur infamia, & opprobio: neque poterunt ducere alios, nisi per Magistratum dissolvatur Matrimonium.* Hæc probare non possunt Calviniani ex scriptura, sed bene probatur Calvinianos in multis Nobilium Ar-

are to present themselves before the Magistrate, if they have a mind to marry again, *Art.* 23. As for the Priests and Rebellious Fryers Wives, and of those that turn to Idolatry, or celebrating of Mass, or to their Cloisters, they are admonished not to cohabit with their aforesaid Husbands, whilst they are in Apostacy; fearing lest marriage should be stained with infamy: neither can they marry others, unless the marriage be dissolved by the Magistrate. *This the Calvinists cannot prove out of Scripture; but it is very well proved, That in a great many Castles and Houses of People of Quality in*

cibus

cibus in Germania, ubi non est forma Ecclesiæ, habere tamen cœnam. Si panis cœnæ debet administrari illis, qui non bibunt vinum; quomodo præceptum illud (secundum illos) *bibite ex hoc omnes* implebitur? Majus misterium Religionis Christianæ est cœna secundum Calvinianos, & Eucharistia secundum Catholicos; & tamen Calviniani contradictorie volunt rem esse indifferentem & posse nos uti aliis verbis ab institutione Christi. Non quatuor vicibus in anno celebratur apud Catholicos, sed quotidie juxta illud, Matth. c. 6. v. 11. *Panem nostrum super substantia-*

Germany, *where there is no form of Church, the Lords Supper is given; if the Bread is given to them that don't drink Wine, how shall that Precept be fulfilled* (*as they pretend*) drink ye all of this? *the Calvinists say, that the Lords Supper is the greater Mystery, and the Catholics, that the Eucharist is the greater; and notwithstanding the Calvinists speak contradiction. For they think that it is an different thing, and that they may make use of other words not instituted by Christ; it is not only four times a year that the Catholics celebrate it; but daily according to that of St.* Mat. c. 6. v. 11. Give us this day our Supersubstan-

lem

'em da nobis hodie: *Ergo* Calviniani aguut contra ſcripturam; & etiam quando dicunt non celebrari matrimonia diebus cœnæ, nec diebus publicis Jejunii, contra 1 Tim. c. 4. v. 1. *In hypocriſi loquentium mendacium, & cauteriatam habentium ſuam conſcientiam, prohibentium nubere.* Nos Catholici habemus dies, quibus etiam prohibemus nubere juxta traditiones noſtras, ſed non dicimus omnia facere ex ſcriptura, ſed aliqua ex ſcriptura, & aliqua ex traditionibus in ſcriptura fundatis: *Ergo* prudentius agerent Calviniani, ſi non ſe jactarent ad unguem ſequi ſcripturam, cum

tial Bread; *Therefore the Calviniſts go againſt Scripture, as alſo when they ſay that Marriage ought not to be celebrated to thoſe that receive the Lords Suppper, or in daies of public Faſt, which is againſt that of* Tim. 1. c. 4. v. 2. Speaking Lies in Hypocriſie, and having their Conſcience ſear'd, forbiding to Marry; *we Catholics alſo, haue daies that we prohibit to Marriage, according to our traditions; but we don't pretend to do all by Authority of Scripture, but ſome by Scripture, and other by tradition founded by Scripture; therfore the Calviniſts ſhould do more wiſe, if they did not boaſt to follow the Scripture ſo*

sæpissime, & quasi semper scripturæ contrarium faciant. Nunquam voluit Deus, neque in tota scriptura reperiêtur, quod peccator debeat se prodere; *Er.* vana est illa sponsorum recognitio. Alii propter adulterium possunt uxores resumere, & non ministri; qui etiam exercere non possunt officium suum. Si adulterium est ex parte ministri, & uxor vult reuinri cum eo; quare privabitur uxore sua, ut remaneat in adulterio, & in majori incontinentia? Si vero adulterium est ex parte uxoris, quare Minister, si velit, non poterit reuniri cum ea, ad

exactly; when very often and almost alwaies they do what is contrary to Scripture. God never desired, neither do we read it in the Scripture, that the sinner ought to betray himself; therefore that acknowledgment of sponsors is in vain: others for adultery can take wives and not Ministers, and them that cannot exercise their own Office, if the Adultery be on the Ministers side, and that the wife desires to live with him, why should he be deprived of his wife, that he may remain in Adultery, and in a greater incontinence? But if the Adultery be of the Wifes side, why should not the Minister (if he has a mind) be reunited to her, to him-

impediendum ejus peccatum, & ut Ecclesiasticus ad ostendendam charitatem, & humilitatem, quæ non erit ipsi infamia, neque statui Ecclesiastico, cum nulla reperiatur culpa in ipso? Patres, quibus liberum est alibi se providere, debemus tamen monere, & remaritare si velint, ad evitanda futura peccata; & etiam quia cum aliis matrimonium ducere non possunt, secundum Matt. c. 19. v. 6. *Itaque jam non sunt duo, sed una caro: quod* Ergo *Deus conjunxit, homo non separet:* igitur falsissimum authoritate Magistratus, posse uxores habentes maritos suos diu absentes remaritari cum aliis; habetur c-

der his committing of a sin, and that the Churchman to shew his Charity and Humility, which will be no infamy to him or his condition; seeing there is no fault found in him? we ought notwithstanding to admonish those that are free, to marry if they will, to avoid future sins; and also, because they cannot marry any other, according to St. Matth. c. 19. 6. Therefore now they are not two, but one Flesh: that therefore which God hath joyned together, let no man separate. *Therefore it is false that by the Authority of Magistrates, Women can Marry when their Husbands are absent a great while, for we read,* Rom. c. 7.

nim, Rom. c. 7. v. 2, & 3. *Nam quæ sub viro est mulier, vivente viro, alligata est legi, si autem mortuus fuerit vir ejus, soluta est à lege viri:* Igitur vivente viro, vocabitur adultera, si fuerit cum alio viro, Luc. c. 16. v. 18. *Omnis, qui dimittit uxorem suam, & alteram ducit, mœchatur; & qui dimissam à viro ducit, mœchatur:* 1 Cor. c. 7. v. 39. *Mulier alligata est legi quanto tempore, vir ejus vivit.* Diversas provincias Angliæ, Holandiæ, Germaniæ, Daniæ,

v. 3, 2. For the Woman that is under a Husband, her Husband living is bound to the Law, but if her Husband be dead, she is loosed from the Law of her Husband. *Therefore whilst her Husband is alive, she commits Adultery if she lives with another,* Luc. c. 16. v. 18. Every one yt dismisseth his wife, and marrieth another committeth Adultery: and he that marrieth her that is dismissed from her Husband committeth Adultery, 1 *Cor.* c. 7. v. 39. A Woman is bound to the Law so long time as her Husband liveth. *I have been in a great many Provinces of* England, Holland, Germany, Denmark,

Daniæ, & Suetiæ perlustravi, ubi vidi multos Presbyteros & Religiosos factos Calvinianos, & Lutheranos; sed ipsimet Calviniani, & Lutherani odio habebant eos propter pessimos eorum mores: & vix reperietur Presbyter, vel Religiosus sectam particularem sequens, qui moraliter sit bonus; econtra vero si Ministri Calvinianorum, vel prædicantes Lutheranorum fiant Catholici, non ut homines, sed tanquam Angeli in carne vivunt, Heb. c. 13. v. 4. *honorabile connubium in omnibus, & Thorus immaculatus: fornicatores enim, & adulteros Judicabit Deus.*

and Sueedland, *where I have seen a great many Priests, and Friers become Calvinists and Lutherans, but were much hated by the Calvinists and Lutherans themselves for their ill behaviour; and you shall hardly find a Priest, or Fryer, that embraces some particular Sect to be morally an honest Man: but if a Calvinist Minister or Lutheran Preacher become Catholics, they live more like Angels than Men,* Heb. c. 13. v. 4. Marriage is honourable in all, and the bed undefiled: for Fornicators and Adulterers God will Judge. *The Calvinists and Lutherans say, that Marriage contracted between honest Maids and impure*

Matrimonium honſtiſſimarum puellarum apud Calvinianos, & Lutheranos cum iſtis impuriſſimis Monachis, votorum ſuorum non recordantibus, non eſt matrimonium, ſed fornicatio continua; & conſequenter non requiritur Magiſtratus, ut diſſolvatur, quando redeunt in clauſtrum: ſed heu raro abſque ſpecialiſſima Dei gratia! In aliquibus partibus prudentiſſime agunt Calviniani & Lutherani, amplius nolentes recipere Presbyteros, & Monachos; quia dicunt, & fatentur omnes eſſe deceptores, & non tranſire ad eos, niſi vel propter libertatem, vel propter Fœminas, vel propter beneficia obtinen-

Monks forgeting their vows, is no true Marriage, but a continued Fornication; and conſequently, there is no need of a Magiſtrate for diſſolving it, when they return to their Cloiſters; but alas it is very ſeldome without a ſpecial grace of God. In ſome things the Calviniſts and Lutherans do wiſely, when they will no more receive Prieſts or Fryers, becauſe they ſay and confeſs all to be deceivers, and they come to them only for Liberty ſake, or for to enjoy Wives or Benefices; ſee what Hol-

da. Videte quæ sanctitas est ista; Deus est scrutator cordium; sed debeo fateri paucos Calvinianos, & Lutheranos reperiri luxuriosos palam.

64. In Ecclesiastica disciplina Calvinianorum, c. 14. Artic. 8. *Dicitur nec Episcopi, nec Officiales, nec Archidiaconi, ut modo sunt, ullam de jure habent jurisdictionem civilem, aut Ecclesiasticam.* Artic. 12. *Cum non liceat, nec expediat ire ad audiendum prædicatores Ecclesiæ Romanæ, vel alios sine legitima vocatione ingestos, greges à pastoribus impedientur; qui vero ibunt, ad consistorium vocabuntur, ac secundum casus exigentiam corrigentur.* Artic. 27. *Reprimentur saltationes;*

ness is this? Such is the searcher of hearts; I confess that the Calvinists and Lutherans are not publicly given to Luxury.

64. *In the Church discipline of the Calvinists,* c. 14. Art. 8. *we read,* that neither Bishops, neither Officials, neither Arch-Deacons, as now they are by any right, have neither Civil or Spiritual jurisdiction, *Art.* 12. 'Tis not lawful nor expedient to go to hear the Preacher of the Church of *Rome*, but whoever goes must be called before the Consistory and punished according as they think fit. *Art.* 27. Let Dancers be corrected, but he

nes; qui autem saltant, aut saltationibus adsunt, excommunicabuntur, ut etiam illi, qui regem constituunt in Epiphania Dimini, & qui faciunt, ut vocant, diem martis opimum: neque fidelibus licitum erit comediis, & tragediis adesse, nec chartis, nec tesseris, nec aleis ludere. Artic. 32. Qui provocant, vel occidunt in duello, usque ad extremae suspensionem corrigentur. Hoc probare non possunt Calviniani ex scriptura, sed bene probatur contrarium, Act. c. 20. v. 28. Attendite vobis, & universo gregi in quo vos Spiritus sanctus posuit

that Dances or assists at Dancing, let him be excommunicated; as also those that ordain a King on the Epiphany of our Lord, and those that make great cheer on *Shrovetuesdays*; neither will it be lawful for the Faithful to go to Comedies, or Tragedies, or to play at Cards, Billiards, or Dice, *Art.* 32. Those that provoke or kill in a Duel, let them be so far punisht as not to be admitted to the Communion, *That the Calvinists cannot prove out of Scripture, but the contrary is very well proved*, Act. c. 20. v. 28. Take heed to your selves and to the whole Flock, wherein the Holy Ghost hath

Epi-

Episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo: Ergo de jure Officiales, Archidiaconi, & præcipue Episcopi habent jurisdictionem Ecclesiasticam; siquidem Spiritus sanctus posuit Episcopos, ut regerent Ecclesiam, quæ bene regi non potest absque jurisdictione. Prædicatores, & Sacerdotes Ecclesiæ Romanæ eandem missionem & ordinationem habent, quam illi, qui tempore Apostolorum vivebant; quia apud eos, & non apud Calvinianos semper resuscitatur gratia Dei per manuum impositionem, juxta 2 Tim. cap. 1. v. 6. *Propter quam causam admoneo te, ut resuscites gratiam Dei, quæ est in*

placed your Bishops to rule the Church of God which he hath purchased with his own Blood. *Therefore Officials, Arch-Decons, and especially, Bishops have by right spiritual Jurisdiction, for the Holy Ghost has placed Bishops to Govern the Church, which can't be well govern'd without Jurisdiction. The Preachers and Priests of the Church of* Rome *they have the same mission and ordination, as those that live in the time of the Apostles, because the Grace of God is resuscitated in them by the imposition of hands,* 2 Tim. c. 1. v. 6. For the which cause I admonish thee, that thou resuscitate the Grace of God, which

te

te per impositionem manuum mearum, Tit. c. 1. v. 5. *Hujus rei gratia reliqui te Cretæ, ut ea, quæ desunt, corrigas, & constituas per civitates Presbyteros, sicut & ego dispositi tibi.* Ubi est apud Calvinianos successio illa presbyterorum? Volunt etiam vocari Ministri, & non Presbyteri: Ubi enim est sacrificium, ubi oblatio, ubi sunt Altaria apud eos, & omnia alia, quæ erant tempore Apostolorum? Non *Ergo* audiendi sunt prædicatores Ecclesiæ Romanæ? Si non sunt audiendi, qui *Ergo* quæso audie-

is in thee by the imposition of my hands, *Tit.* c. 1. v. 5. For this cause left I thee in *Creet*, that thou shouldst reform the things that are wanting, and shouldst ordain Priests by Cities, as I also appointed thee. *Where is there such a succession of Priests amongst the Calvinists? They will also be call'd Ministers and not Priests; where is their Sacrifice; where are their Offerings; where are their Altars; where are all those things that were in the time of the Apostles? Therefore the Preachers of the Church of* Rome *are not to be heard; if they are not to be heard, pray let me hear which of them*

bantur

bantur prius, usque ad annum 1159 quando Calviniani apparuerunt, & inceperunt sectam suam. Deinde fateri debeo Calvinianos pessime judicare: Judicant enim dignos excommunicatione eos, qui saltationibus adsunt, & qui faciunt, ut vocant *diem martis opimum*, quæ actiones sunt indifferentes; & solum judicant eos censura, & reprehentione dignos, qui proximum interficiunt, & in duello pugnant. Multas alias absurditates afferre possem; sed hæ sufficiunt, ut ipsorum errores facile dignoscantur.

65. Fides Papistica nostra, quam adeo criminantur Calviniani,

was heard first: the Calvinists did not appear until the year 1559. for then they composed their Sect. Besides I must confess that the Calvinists judge very ill, for they judge those that are present at dancing, to be worthy of Excommunication, and those that make great cheer upon Shrovetuesday, *which actions are indifferent; and those that kill their Neighbour, or fight a Duel, they think only worthy of being censured and reprehended; I can shew you a great many other of their absurdities, but those are enough to see clearly their errors.*

65. *Our Papistical Faith which the Calvinists do so recriminate,*

est

est eadem, ac Romana antiqua fides; siquidem nullus hucusque potuit unquam demonestrare ratione aliqua scientifica Romanam ab illo tempore mutatam fuisse in rebus essentialibus, vel per Papam, vel per Concilia, vel per aliquos Catholicos Episcopos, vel per aliquam notabilem personam; vel quod præsens fides nostra Papistica differat ab antiqua illa Romana in minimo substantiali Articulo.

is the same with the Antient Roman Faith: For no one hitherto was ever able to demonstrate by any rational convincing Argument, that the Ancient Roman Faith hath been changed from the Apostles time, in things that are essential, either by the Pope, or by Councils, or other Catholic Bishops, or by any other notable Priests; or that our present Popish Faith differs from that Ancient Roman Faith in the least substantial Article.

66. Non solum Catholici, sed etiam Calviniani in suis scriptis fatentur Evangelii doctrinam in primis quinque, vel sex seculis remansisse in Ecclesia Dei

66. *Not only Catholics, but Calvinists also in their Writings confess, that the Doctrin of the Gospel remained incorruptible in the Church of God for the first 5 or 600. Now*

in-

incorruptam. Si hoc eſt ſecundum omnes Miniſtros, peto ab illis, quomodo ſuaderi poteſt Eccleſiam ab ipſomet Chriſto fundatam, & ſecundum ejus mandatum publicatam in tot locis remotiſſimis Apoſtolorum miniſterio reliquiſſe in tam brevi tempore, & poſt quintum, vel ſextum ſeculum, veram fidem, ad errores docendos, & ad idololatriam, quam ſemper impugnaverat, amplectandam ?

67. Si Calviniani recognoſcunt Sanctos Auguſtinum, Cyprianum, Hylarium, Ambroſium, Hieronymum & multos alios Doctores, qui in illis ſæculis vivebant ; neceſſario fateri debent,

if this be ſo, according to all their Miniſters ; I ask them how they can perſuade any one that the Church founded by Chriſt himſelf, and proclaim'd and made publick, according to his cammand in ſo many remote places by the Miniſtery of the Apoſtles, ſhould fail and vaniſh in ſo ſhort a time ; and that they ſhould forſake the true Faith to embrace Idolatry, and teach errors which they alwaies before had impugned ?

67. *If the Calviniſts do own and acknowledg St.* Cyprian, *St.* Auguſtine, *St.* Hilary, *St.* Ambroſe, *St.* Jerom, *and many other Doctors, who lived in thoſe Ages, they muſt neceſſarily confeſs that they know*

quod

quod ipſi recognoſcere potuerunt, quod erat Juſtum, vel injuſtum, Idololatria, vel non, melius quam illi, qui ſolum venerunt à centum annis.

68. Calviniani etiam conveniunt in primo, vel ſexto ſeculo doctrinam Chriſtianam remanſiſſe puram: *Ergo* errare non poſſumus magis firmum tenentes, ac ſequentes Religionem, puræ Doctrinæ illius temporis conformem. Videtur bene nihil nos excogitaſſe novi; ſed ſolum antiquitatem Eccleſiæ affectaſſe. Si ſancti Auguſtinus, Cyprianus, Hylarius, Ambroſius, Hieronymus, & multi alii Doctores quoque ſancti quos recognoſcunt, &

what was juſt, or unjuſt, what was Idolatry and what not, better than themſelves that appeared in the World, but about 100 and odd years ſince.

68. *The Calviniſts agree alſo with the Catholics, that from the* 1ſt. *to the* 6th. *Age Chriſtian Doctrin remained pure; therefore we cannot err in more firmly holding and following a Religion conformable to the pure Doctrin of thoſe times, and in innovating nothing; but only affecting and defending the Antiquity of the Church. If St.* Auguſtine, *St.* Cyprian, *St.* Hilary, *St.* Ambroſe, *St.* Jerome *and many other Holy Doctors whom the*

exiſtimant

existimant Calviniani, non celebrarunt Missam, non admiserunt septem Sacramenta, non adorarunt Corpus, & Sanguinem Christi in Eucharistia, nolo amplius condemnare eos; sed si isti sanctiomnia hæc fecerunt, cur Calviniani recognoscunt ipsos pro veris, & Sanctis Doctoribus? Vel cur condemnant nos, facientes quod ipsi fecerunt? Revera Calviniani nesciunt quid volunt, sicut Judæi, qui tempore Moysis nolebant recipere ejus legem, & tempore Christi nolebant recipere legem gratiæ.

Calvinists acknowledge esteem of, did not celebrat Mass; did not admit of seven Sacraments, did not adore the Body and Blood of Christ in the Eucharist, I will no longer condemn them: But if these Holy Doctors did all these things, why will the Calvinists desire that they should be owned for true and Holy Doctors? Or why do they condemn us Catholics, for doing those things which they did? truly the Calvinists know not what they would have, even as the Jews, who in the time of Moses would not receive his Law; and in Christ's time would not receive the Law of Grace.

69. Ex his duabus, Calviniana scilicet

69. *Of these two, that is to say, the Calvinist*

secta,

secta, & Romana Religione, debet necessario una esse vera, & unica Ecclesia Dei: sed Calviniana non potest esse, siquidem convenit in multis articulis cum hæreticis, quos condemnat ipsamet; & quia fides, ut unica dividi non potest; *Ergo* dicendum est Ecclesiam Romanam esse veram, & unicam.

70. Hæretici nomen molestum est Calvinianis, sed tamen debent habere patientiam, si probatur eos convenire cum multis hæreticis, quos condemnant etiam sicut nos. Incipiamus *Ergo*. Non omnes Calviniani uxorum pluralitatem admittunt, sed ta-

Sect, and the Roman Catholic Religion; one must of necessity be the true and only Church of God. But the Calvinian Sect cannot be it, because it agrees in many Articles with Heretics, whom her self condemns; and because Faith as being most assuredly but one, cannot be divided; Ergo, we must needs conclude that the Roman is the true and only Church.

70. *The name of Heretic, I know, much molests the Calvinists; but they ought to have patience if it be prov'd, that they agree with many Heretics who themselves condemn as we do. Let us begin therefore. All Calvinists do not admit of Plurality*

men

men Beza, & Ochim admittant eam. Calviniani cum Saducæis rejiciunt partem ſcripturæ; cum Scribis, & Phariſæis depravant Bibilia: cum Capharneitis non poſſunt credere Corporis Chriſti manducationem; cum Sacricolis, qui vivebant anno 108. negant Corpus Chriſti eſſe in Euchariſtia: cum Meandriis dicunt Euchariſtiam non eſſe ſacrificium, ibique non eſſe Carnem Chriſti; cum Archontianis irrident ſacrificium Miſſæ: cum Anti-Euchariſtis ludibrio habent Euchariſtiam, negant ibi eſſe Carnem Chriſti, ac oblationem fieri; cum

of Wives; yet Beza *and* Ochim *admit of it; The* Calviniſts *with the* Saducees *reject part of the Sacred Scripture; with the* Scribes *and* Phariſees *they deprive or corrupt the Bible; with the* Carpharnaits *they cannot believe the manducation of the Body of Chriſt, with the* Sacricolit *who lived in the year* 108, *they deny that the Body of Chriſt is in the Euchariſt, with the* Meandrians, *they ſay that the Euchariſt is not a Sacrifice; and that Chriſts Fleſh is not there-with the* Archon-tians *they deride the Sacrifice of the Maſs, with the* Anteuchariſts *they mock at the Euchariſt, and deny that the Fleſh of Chriſt is there, or that any ob-*

Carpotianis vocant Sacramentum Cœnam, & non Sacramentum Corporis Christi: cum Anthropomorphitis vocant nos hominum mandones ex eo, quod manducamus Christi Carnem, ac Christi ordinarios carnifices; cum Armenis non habent aquam vino cœnæ mixtam: cum Nestorianis dicunt Eucharistiam non esse talem, sicut est in usu, non observant eam, & consecrationem negant; cum Arrabonicnsibus dicunt cœnam esse tantum Corporis Christi pignus: cum Ascodruptis dicunt Eucharistiam esse

lation is made thereof; with the Carpotians *they call the Sacrament a Supper, and not the Sacrament of the Body of Christ; with the* Anthropomorphites *they call us Man-eaters, because we eat the Flesh of Christ; and likewise they call us Christs ordinary executioners; with the* Armenians *they mix not Water with the Wine at the Lords Supper; with the* Nestorians *they say the Eucharist is not such as is in use, they observe it not, and deny Consecration; with the* Arrabonicnsts *they say that the Supper of our Lord is only a pledge of the Body of Christ; with the* Ascodrupti *they say that the Eucharist is only a Re-*

tantum

tantum Christi passionis memoriam; cum Barthamo Gallo, qui vivebat tempore Ludovici Regis supranominati *Erasti*, tenent Eucharistiam solum esse memoriam: cum Eutichianis dicunt Corpus Christi non posse in diversis locis esse; cum Jacobelinis tenent Laicos debere sub utraque specie communicare: cum Berengario dicunt in cœna solum esse panem, negant realem præsentiam, & afferunt sicut ipse; *Verba, quæ dico vobis spiritus & vita sunt, caro nihil prodest, spiritus vivificat*, & dicunt sicut ipse, corpus solum ibi esse per fidem, & spiritualiter; si enim

membrance of Christ's Passion; with Barthamus Gallus *who lived in the time of* Ludovicus Crassus, *they hold the Eucharist to be only a Memorial; with the* Eutichians *they say that Christs Body cannot be in diverse places at once; with the* Jacobelins *they hold that lay People ought to communicate under both kinds; with* Berengarius *they say that in the Supper of our Lord there is only Bread, they deny the real presence and bring it for proof as he did*; The words which I say to you are Spirit and Life, and flesh profiteth nothing, the Spirit vivificates; *and they say, with him that the body is there only by Faith and Spiritually.*

ibi realiter esset, in latrinas caderet, canes, & mures illud comederent, combureretur, & calcaretur, sicque non est, nisi signum, & memoria. Calviniani simplices, & illiterati, non faciunt ut Calvinus & doctiores, Deum authorem peccati cum Simone Mago, sed omnes cum Calvino negant Matrimonium esse Sacramentum, liberum etiam arbitrium: cum Encratitis, qui Puritani appellabantur, dicunt Matrimonium non esse Sacramentum; cum Montanistis jactant, quod tantum supra sectam suam descenderit Spiritus Sanctus, negantque Confessionem, &

for if he were there really, he would fall into the Jakes, and the Dogs and Mice would eat it, it would be burnt and trodden under feet; and so consequently 'tis nothing but a sign and a memorial now. The simple and illiterate Calvinists don't make God the Author of Sin, as Calvin *and the more learned of his Gang with* Simon Magus; *but all deny with* Calvin, *that Matrimony is a Sacrament, and likewise* Free-will: *with the* Encratiti *who were also called Puritans, they say that Matrimony is not a Sacrament; with the* Montanists *they boast that the Holy Ghost descended only upon their Sect; and they deny also Confessi-*

peni-

pœnitentiæ Sacramentum: cum Apostolicis dicunt se reformatos ad modum Apostolorum; cum Novatianis clamant Ecclesiam non habere potestatem remittendi peccata, negant Confessionem, rejiciunt confirmationis Sacramentum, non admittunt superioritatem in Ecclesia, dicentes Apostolos fuisse æquales, & Petrum non fuisse caput: cum Catharianis pœnitentiæ Sacramentum rejiciunt, Purgatorium negant, & Sacerdotes debere uxorem ducere affirmant; cum Manicheis dicentibus *Nulla quoque virgo est*, irrident virginitatem, exprobant nobis, quod Sanctis sacrificamus, destruunt

ou, and that Penance is a Sacrament; with the Apostolici they say that they are the Reformed according to the Mode of the Apostles; they cry out with the Novatians, that the Church hath not power of remitting Sins, they deny Confession, and reject the Sacrament of Confirmation; they admit not of any Superiority in the Church, saying all the Apostles were equal, and that Peter was not chief of them; with the Catharians they reject the Sacrament of Penance, deny Purgatory, & affirm that Priests ought to Marry; with the Manicheans saying there is no Virgin they deride Virginity, they upbraid us because we Sacrifice to Saints; they destroy

imagines, dicunt non esse aliud sacrificium, quam sacrificium laudis; irridentes quod celebremus martyrum memoria, & quod legatur sacrum supra ipsorum aream, nos idololatras vocant, illudunt honorem sanctis exhibitum, cum non oremus pro nobis; projiciunt ipsorum reliquias, ut quid abominabile: cum Donatistis jactant se veram Ecclesiam habere, & totum mundum, eis solum exceptis, in apostasiam lapsum esse; frangunt altaria, chrisma contemnunt, dicunt solum prædestinatos esse in Ecclesia; ornamenta, & Calices conscindunt,

Images, and say there is no other Sacrifice than the Sacrifice of Praise; they mock at our Celebrating the Memory of the Holy Martyrs, and because we say Mass over their Coffins, they call us Idolaters; they laugh at the Honour we pay to the Saints, for they say they pray not for us; they throw away their reliques, as some abominable thing; they Brag with the Donatists, that theirs is the true Church, and that the whole world, themselves only excepted, is fallen into Apostasie; they break down Altars, contemn Chrism, and say that the Church is made up only of the Predestinate; they cut and break in pieces the Ornaments and Chalices,

ad

ad mortem condemnant Sacerdotes, ut modo in Anglia sub prætextu conjurationis; Corpus Christi projiciunt canibus, Sacram Hostiam calcant, faciunt comedere equos supra Altare, ut sæpissime fecerunt in Boemia: cum Arianis negant preces pro defunctis, nolunt recipere traditiones. Episcopos, &c. Presbyteros faciunt æquales, prosternunt altaria, & cruces, ut antè aliquot annos tempore hujus ultimæ persecutionis in Anglia quidam impiissimus nomine Æques Valet sacras cruces calcabat, ac frangebat; odio habent Monachos tanquam pestem, nolunt habere nisi vetus, &

and condemn Priests to Death; as in England *under pretence of Treason, and conspiracy; the Body of Christ they cast to Dogs, and tread upon the sacred Host, and make their Horses feed upon the Altar, as they often did in* Bohemia; *with the* Ægyptians *they deny Prayers for the Dead, and will not receive Traditions, and make Bishops and Priests equal; throw down Altars, and Crosses as some years past, in the last persecution for Oat's pretended Plot, a certain most impious Knight, called* Wallet, *broke and burnt the Holy Cross and Crucifixes; they hate Monks as the Plague, they will allow of nothing but the Old*

novum testamentum: cum Eustachianis sacra loca martyrum contemnunt; Cum Benedictinis negant Benedictionem, & consecrationem supra panem, dicuntque esse magiam; cum Actio, qui vivebat anno 350 irriderit Jejunium, veneris & sabbati abstinentiam à carnibus, dicentes nos posse omni tempore comedere carnes, cum nulla sit differentia inter pisces, & carnes; dicunt bonum esse jejunare, sed non tempore limitato, ut nos Catholici Romani: cum Joviniano illudunt cælibatum, assimilant virginitatem matrimonio, religionis vota irrident, inter jejunare, & comedere nullam ponunt differentiam,

and New Testament; with the Eustachians *they contemn the sacred shrines of Martyrs; with the* Benedictins *they deny the Benediction and Consecration over the Bread, and say 'tis Magic; with* Aerius *who liv-ed Anno* 350 *they deride Fasting and abstinence from Flesh,* Frydaies *and* Saturdaies; *saying we may eat Flesh at any time: there being no difference between Fish and Flesh, they say 'tis good to Fast, but not at a limited time, as we Roman Catholicks do; with* Jovinian *they mock at Celibacy, they liken Virginity to Matrimony, they deride Religious Vows between Fasting and Eating, they make no difference, because they*

rentiam; quia dicunt *quod intrat per os non inquinare animam*; negant diversas esse mansiones in Cœlo, negant quoque bonorum operum merita, quia Christus satisfecit pro nobis; dicunt Corpus non posse aliud penetrare: cum Eutichiis sanguinem Christi solum jactant, bona opera non curantes: cum Hagiomachis non admittunt invocationem sanctorum dicentes, quod non habent aures adeo longas, ut preces nostras audire possint; cum Vigilantio primo Hæretico Gallo reliquias sanctorum illudunt, dicunt sanctos non frui beatitudine, nisi post Resurrectionem, quod affirmavit Calvinus, ut auferret sanctorum in-

say, that which enters in at the Mouth defiles not the Soul; *they deny that there are several Mansions in Heaven, and they deny also the merits of Good Works, because Christ hath satisfied for us; they say one body cannot penetrate another; with the* Eutichians *they boast of the blood of Christ alone, not careing for good works; with the* Hagio Machi *they admit not of invocation of Saints, saying they have not ears so long as to hear our Prayers; with* Vigilantius *the first* French *Heretic, they mock at the reliques of Saints, saying the Saints enjoy not Beatitude before the Resurrection; which* Calvin *affirmed to make void the intercession of*

tercel-

tercessionem; & societatem Catholicorum fugiunt: cum Pelagio, & prædestinatis admittunt prædestinationem, sed liberum arbitrium incarcerant: cum Mahometo affirmant omnes debere in lingua communi & intelligibili orare, & festa sanctorum abolent; cum Nuctagianis matutinas, & religiosorum preces, quæ dicuntur media nocte rejiciunt; cum Pophirianis illudunt miracula, & dicunt non teneri, ut faciant ea; cum Petronianis sæpe prædicant, & quatuor vicibus per annum habent cœnam; cum Valdensibus, qui vivebant anno 1160 irrident baptismi

Saints, and shun the society of Catholics; they admit of Predestination with Pelagius, *and the Predestinarians, but at the same time imprison* Free-will; *with* Mahumet *they affirm that all ought to pray in a common and intelligible Tongue, and abolish the Feasts of Saints; with the* Nuctugians *they reject Matins and Religious Prayers which are said at Midnight; with the* Pophirians *they deride Miracles, and say there is no need of any being wrought; with the* Petronians *they Preach often, and receive the Supper four times in a year; they deride the Christn in Baptism; with the* Waldenses *who liv'd Anno* 1160. *as also Bechrisma,*

chrisma, Benedictionem, horas & matutinas, ac preces sanctorum in Quadragesima dicunt extremam unctionem non esse Sacramentum, negant Pontificis potestatem, indulgentias, & remissiones illudunt, dicunt, seu blasphemant contra Monachos, affirmantes à Diabolo esse inventos: cum Taudenianis affirmant ordinem non esse Sacramentum: cum Erasmo negant confessionem, & Lutheranizant. Sicut Lutherus cum suis sociis ex Inferno suscitavit 403 Hæreses, sic Calvinus; nam Lutherus omnes blasphemias Calvinianorum protulit, excepto quod realitatem in Eucharistia non negaverit, sed

nediction, Hours, and Matins, and Prayers of Saints in Lent; they say that extream Unction is not a Sacrament, they deny the Popes Power, and mock at Indulgences and Remissions, they speak and blaspheme rather gainst the Monks, affirming they are the Invention of the Devil; with the Taudenians *they affirm Order to be no Sacrament; with* Erasmus *they deny Confession, and Lutheranize: As* Luther *with his associates raised 403 Heretics from Hell, so did* Calvin; *for* Luther *broached all the Blasphemy of the Calvinists, except that he denyed not the real presence in the Eucharist: but he mocked at Pil-*

pere-

peregrinationes irridebat, dicebatque Christum non majorem curam habere de sepulchro suo, quam de sepulchro bovis; histrionis esse lusum quando auro, vel argento lignum crucis includitur; supra omnia odio habebat Beatissimæ Virginis Mariæ Festa, dicebat quoque nos æque sanctos, ac ipsam esse; ventrem ejus apertum fuisse, quando peperit: affirmabat missam nihil valere, solum fidem Justificare, & non merita; nam dicebat, quod pro meritis sanctorum Petri & Pauli nucem minime dedisset.

71. Tanquam pessima aranea Calvinus percucurrit omnes istas hæreses, & uniuscujus-

grimages, and said Christ had no more care of his Sepulcher, than of the Sepulcher of an Ox; and 'twas a stage-play when the wood of the Cross was included in Gold or Silver, but above all he hated the Feasts of the most Blessed Virgin Mary, and said, that we are equally as Holy as She, and that her Womb was opened when she brought forth, and affirmed that Mass availed nothing, and that 'tis Faith alone that justifies, and not merits; for he was want to say, that he would not give a nut for the Merits of St. Peter and St. Paul.

71. *Like a Venomous Spider* Calvin *hath run over all these Heresies, and hath suck'd the*

que

que venenum perniciosius exuxit, ut Christianitas inficeretur tota. Quid respondebunt ad hoc Calviniani? Negare non poterunt, quod sint hæretici, siquidem obstinate tenent, quod tenuerunt alii hæretici. Fatentur Calviniani esse hæreticos Montanistas, Novatianos, Manicheos, Donatistas, Arianos, &c. *Ergo* tenentes quod tenuerunt illi, erunt absque dubio hæretici, vel fateri non debebunt illos esse hæreticos.

permicious Poyson of them all, that he might infect all Christianity; What can the Calvinists answer to this? They cannot deny that they are Heretics; since they obstinately hold what other Heretics held: The Calvinists confess that the Montanists, Novatians, Manicheans, Donatists, Arians, *&c. Are Heretics; and therefore they holding what they held, they must absolutely be Heretics; or else they ought not to confess that they were Heretics.*

FINIS.